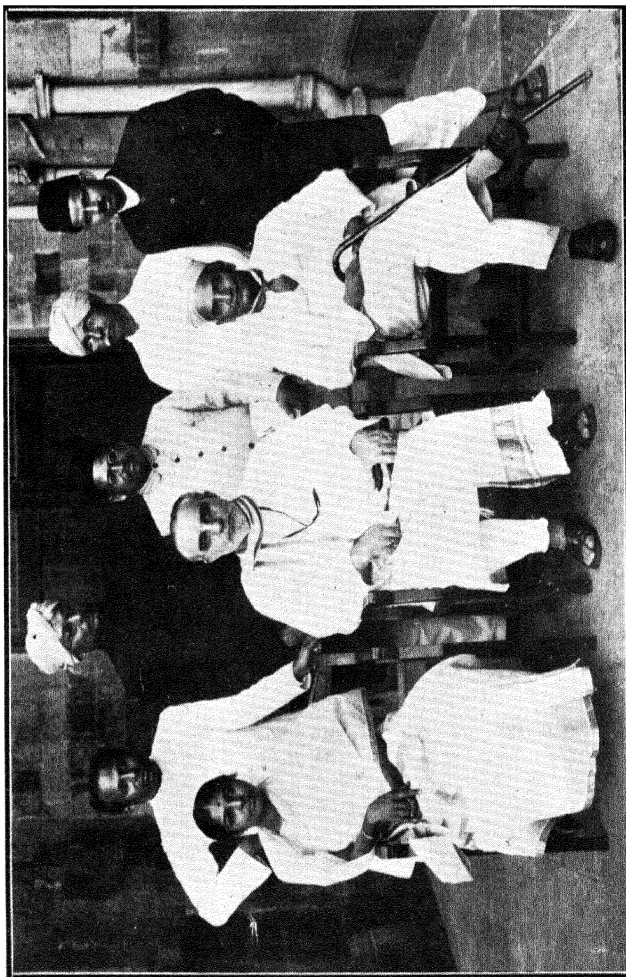


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THE PROCEEDINGS OF
THE ALL-INDIA FEDERATION
OF
TEACHERS' ASSOCIATIONS

FOURTH SESSION, 1928

EDITED BY
M. R. PARANJPE, M.A., B.Sc.



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CONTENTS

	PAGES
1. Foreword—by Mr. M. R. Paranjpe	i
2. Greetings from U. S. A and Canada	6
(a) From Dr. A. O. Thomas, President, World Federation of Education Associa- tions	7
(b) From Dr. Geo W. Kerby, President, Canadian National Federation of Home and School Associations	8
(c) From Dr. E. A. Hardy, President, Cana- dian Teachers' Federation	9
(d) From Mrs. A. H. Reeve, President, Inter- national Federation of Home & School	10
3. Welcome to the Delegates—by Principal P. Seshadri, M. A.	15
4. Education, a Dream—Presidential Address by Rt. Rev. Bishop G. S. Arundale, M. A., LL. B.	25
5. Papers read at the Conference	41
(a) Primary Education—by Mr. P. K. Desai, B. A., S. T. C. D., School Board Adminis- trative Officer, Municipality, Ahmeda- bad	42
(b) A Plea for Industrial and Commercial Education—by Mr. P. N. Kachhi, Devi Shri Ahalyabai High School, Khargone, Holkar State	51
(c) Education of Adult Women—by Mr. G. K. Deodhar, M. A., C. I. E., Servant of India Society, Poona	54
(d) Health of School Children—by Mr. D. M. Dar, Friends' A. V. M. M. School, Itarsi	56

	PAGES
(e) Extra-Curricular Activities—by Prof. G. S. Krishnayya, M. A., Ph. D., University of Mysore	59
(f) English Teaching in Colleges—by Dr. Edward Parker, M. A., Ph. D., Elphinstone College, Bombay	69
(g) Scouting—by Pandit Shyamsundar Sharma, B. A., L. T., Maharaja's Noble's High School, Jaipur	80
(h) Higher Education of Women—Prof. D. K. Karve, S. N. D. T. Indian Women's University, Hingne (Poona)	82
(i) Theistic Bias in Education—by Principal G. N. Gokhale, B. Sc., L. C. E., N. E. D. Civil Engineering College, Karachi	89
(j) Education Abroad—by Mr. K. S. Vakil, M. Ed. (Leeds), Educational Inspector (N. D.), Ahmedabad	96
(k) Training Colleges and Educational Research—by Principal H. R. Hamley, M. A., M. Sc., Dip. Ed. Secondary Training College, Bombay	104
(l) Some Studies in the Adolescence in Indian Children—by Prof. R. P. Kar, B. Sc., T. D. (Lond), Secondary Training College, Bombay... ..	110
(m) Educational Programme in Patiala State—by Mr. Maqbool Mahamud, B. A., LL. B., Bar-at-Law, Minister of Education, Patiala State	119
(n) Education of Defectives—by Principal H. D. Chhatrapati, B. A., Victoria Memorial School for the Blind, Bombay	125
(o) Deaf and Dumb in India and Abroad—by Principal P. L. Desai, B. A., School for Deaf-Mutes, Ahmedabad	139

	PAGES
(p) A Problem in the Education of the Blind—by Mr. R. M. Alpaiwalla, B. A., Bar-at-law, Bombay	148
(q) Where there is no Vision the People Perish—by Principal W. N. Wadegaon- kar, Home and School for the Blind, Nagpur	161
6. Programme	168
7. Resolutions Adopted	170
8. Appendix	182
(a) Proceedings of the Annual Meeting of the Council	183
(b) Report of the Secretary	186
(c) Revised Estimate for 1928	189
(d) Budget for 1929	190
(e) Report of the Research Board, 1928	191
(f) Office Bearers for 1929	196
(g) A list of Associations affiliated to the Federation	198
(h) A list of Members of the Council for 1929	199
(i) Constitution of the All-India Federation of Teachers' Associations	205

FOREWORD

THE ALL-INDIA FEDERATION of TEACHERS' ASSOCIATIONS was inaugurated in Cawnpore in December 1925 with the object of advancing the cause of Education in general but particularly for co-ordinating the work of the many Provincial Organisations that are being formed in India, and securing for this country a place in the Board of Directors of the World Federation of Education Associations.

Since its inception Prof. P. Seshadri of Benares University (now Principal S. D. College, Cawnpore) has been the President of the Federation and Mr. D. P. Khattri of Cawnpore has been the Secretary.

The Federation has held so far four annual conferences :

<i>Place</i>	<i>Year</i>	<i>President</i>
1 Cawnpore	1925	Prof. P. Seshadri, Benares University.
2 Patna	1926	Prof. A. R. Wadia, Mysore University.
3 Calcutta	1927	Prof. C. V. Raman, Calcutta University.
4 Bombay	1928	Rev. G. S. Arundale, Adyar (Madras).

All its sessions were attended by about 60 to 80 delegates from different parts of India in addition to the large number of local delegates from the town where the particular session was held.

Last year the All-India Federation secured affiliation to the World Federation and, with the help of the Government of India, was able to depute a representative to the Second Biennial Conference of the World Federation, held at Toronto in August 1927, and secured two seats for India on its Board of Directors. Thus Prof. P. Seshadri and Mr. P. A. Inamdar (Aundh State), the President and a Member of the Council of the All-India Federation respectively, are, from August 1927, Directors of the World Federation of Education Associations.

But owing to the fact that its first three annual sessions were held in Northern India its work was not as widely known in the South as it ought to have been, and the executive committee of the Federation resolved last year in Calcutta to hold its next annual session in Bombay.

This session was held in Bombay from 4th to 6th of November 1928 and was the biggest and the best represented session of

ii ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

the Federation. Referring to this session wrote a correspondent in the Times of India (October 23, 1928):

"Among the objects of the Federation the following deserve to be mentioned here.

1. Registration of qualified teachers with a view to establishing sound professional traditions.

2. Encouraging indigenous research in education by securing the co-operation and exchange of teachers from different provinces.

3. Removing the semi-permeable partitions dividing the Primary, Secondary and University teachers and effecting greater association between them.

4. Last but not least securing communal goodwill by enlisting the services of a great number of teachers in India through its affiliated associations.

"Ambitious as these schemes are, the organisers of the Federation are fully conscious of the difficulties in their way and do not expect to achieve tangible results in the immediate future; but they do not like to see "things regulating and forming themselves in a more or less haphazard or chance way. Society can formulate its own purpose through education and can organise its own means and resources and shape itself with definiteness and economy in the direction in which it wishes to move" and the first thing that the Federation proposes to do is to educate the Indian public about what they have done so far and what they have yet to do.

"In this land, where educational effort is dominated by examinations, we often forget that we have still large tracts left unexplored. There has been much talk in recent years about the education of the depressed classes and vocational schools, but actual work in these fields is still left to missionary effort. Education of the criminal tribes is not even an educational problem for us. We have still to learn that children handicapped by poverty and unhappy homes require a special treatment at school. Schools for the blind and deaf-mutes are quite inadequate to meet the needs of the large number of these unfortunates, and schools for the mentally defective children are not even thought of. Even in the fields in which we are actively working, we are still sadly neglecting the education of the adult and extra-mural activities of universities. We are

obsessed by the extension of Primary Education, and establishment of schools and colleges, coaching students for the university examinations.

"The Federation, therefore, proposes in the first instance to educate the public on these topics by collecting together the few persons who are working in these directions in a solitary way. This will also lead to mutual exchange of views and one has here excellent opportunities of learning from or teaching others. For this reason the organisers of the Federation meetings, this year, have arranged about twenty lectures by educationists from this Presidency as well as those from outside it and grouped them into three divisions:

1. Elementary and Adult Education.
2. High School and University Education.
3. Education of the Defective children.

The last group is also going to hold a sectional meeting to thrash out technical difficulties which they come across in their work.

"In taking the All-India Federation meetings immediately after the Secondary Teachers' Conference,* the Federation executive hopes to enlist the sympathies and co-operation of the secondary teachers; but the work of the Federation is such as should appeal to the general public as well as to the specialist, and it is hoped that the Federation will receive support from all who have faith in the power of education."

A carefully prepared programme was circulated about a month before the session and it attracted visitors from the most distant parts of India, Tripura and Calcutta in Bengal, Allahabad and Cawnpore in United Provinces, Patiala, Indore and Jaypur in the North and Hyderabad, Mysore and Madras in the South. Central Provinces and Berar were this year particularly well represented and many of the teachers from the Bombay Presidency who attended the Presidency Conference stayed on and attended the All-India Conference also.

The programme gives a fair idea of the work turned out by this session. There were as usual the welcome speech and the Presidential address. Then were read the many papers printed hereafter. On the third day were passed some resolutions

* The Bombay Presidency Secondary Teachers' Conference was held at Bombay from 1st to 3rd November 1928.

iv ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

mostly without any discussion and the conference was dissolved after some concluding remarks by the President. This was all good and there is no doubt that in Bombay the All-India Federation of Teachers' Associations took a definite forward step. But there was one serious drawback. The papers evoked little discussion and this was attributed to the absence of ear-marked intervals, in the programme, for discussion. I am afraid the diagnosis is not accurate. If the assembly had wished it they could have found time for discussion. This was done on the first day and without much success.

A good discussion is possible only if there is a homogenous gathering well acquainted with the topic under discussion and if the paper dealing with the topic is circulated beforehand. It is better still if there are half a dozen papers on the same topic presenting different views. None of these conditions could be obtained this year. The audience though big, was not so big as could be split up into homogeneous groups. The papers were in most cases not printed in advance and owing to the defective accoustics of the hall could not be heard beyond the fourth row of seats unless the reader read it loudly and distinctly. But things will improve as the Federation activities get greater publicity and a larger number of educational workers feel interested in them. A special feature of the session of this year was the effort made to create interest in the education of the Defective Children. Every day the meetings began with a prayer by the pupils of the V. M. School for the Blind, Bombay. There were two papers read in the conference dealing with the education of the Blind and the Deaf-mutes, a small group meeting was organised, of the workers for the Defectives and, on the 7th of November, delegates paid a visit to the V. M. School for the Blind to see how the blind boys were taught to read and to write and to work and how the deaf-mutes were taught to speak. It is hoped the delegates were impressed with the necessity of giving greater attention to the needs of the defective children.

On the 6th of November Sardar Bhagwan Singh, M.A., LL.B., the Director of Public Instruction, Patiala, gave a tea-party to some of the prominent delegates and on the 7th the Bombay delegates were at home to the delegates from outside the Presidency.

The South India Teachers' Union has invited the next session to meet at Madras. The cost of travelling from one end of the country to the other is too heavy for the purse of the average teacher and it will be very helpful if the different educational institutions—at least those with some standing—pay the travelling expenses of their representatives, and Departments of Public Instruction in the different provinces depute half a dozen prominent educationists from their Provinces—official as well as non-official—to give an account of the work of the Departmental activities during the year. A number of Indian States are doing it. It will also be very helpful if the Railway authorities could be persuaded to allow teachers concession rates when they are travelling for the purpose of attending educational conferences.

M. R. PARANJPE.

Poona, 19th November 1928.

“The session (of the All-India Federation of Teachers' Associations) lasted three days and the attendance of the delegates and local men and women teachers who had mustered strong was throughout commendable. The conference was a splendid success and unique in its nature. It was an assembly of distinguished educationists. One remarkable feature of the conference was that it included among its delegates, representatives from many of the Indian States. The fact that the travelling expenses of almost all the delegates were met either by the States or by the associations which they represented, illustrates the growth of professional consciousness among the members of the teaching profession. Another important feature of the conference was the active part taken by the officers, Indian and European, of the Department of Education, Bombay.”

—*The South Indian Teacher, Madras.* November 1928.

GREETINGS FROM U. S. A. AND CANADA

1. President of the World Federation of Education Associations.
2. President of the Canadian National Federation of Home and School Associations.
3. President of the Federation of Canadian Teachers.
4. President of the National Federation of Home and School, Philadelphia, Pa., (U. S. A.)

THE WORLD FEDERATION OF EDUCATION ASSOCIATIONS.

AUGUSTA, MAINE, (U. S. A.)

September 20, 1928.

To the All-India Federation of Teachers' Associations.

DEAR CO-WORKERS,

AS the time for your autumn meeting approaches, it recalls to my mind with deep regret the fact that we were unable to proceed with the Asiatic Regional Conference to be held in Bombay this year.

If it had not been for the situation in China and Japan, I would now be on my way to your country to meet your people. It was a great disappointment to me and I trust that the Asiatic Regional Conference is merely postponed. It would be a great pleasure to be with you in this meeting which you are now having and I am extending my highest regards and good wishes for the success of your gathering.

We are all working together for the same general end—the improvement of our people. I have many friends in your country whom I have met in person or with whom I have had correspondence. Their zeal and professional spirit are exceedingly commendable and I feel sure that if I could meet you all in person, it would be a great pleasure to me.

The different countries of the world are now struggling with their educational problems, for it is through education that a more complete understanding is to be brought about. Treaties and agreements require the backing of a broad, public sentiment before they can become effective. It is through education that this public sentiment can be secured.

Mr. R. V. Gogate, my friend of many years standing, extends the kindness of transmitting this message to you. He is a valuable worker in education in our land but never forgets his own country and his loyalty thereto.

With all good wishes for a successful meeting and a hope that I may meet many of you in person in due season, I am

Sincerely yours,
AUGUSTUS O. THOMAS.
President

THE CANADIAN NATIONAL FEDERATION OF
HOME & SCHOOL ASSOCIATIONS.

Alberta (Canada) Sept. 22, 1928.

To the Teachers assembled at the All-India Educational Conference, Bombay, India.

Dear Friends and Fellow-Workers,

THROUGH your Mr. R. V. Gogate we have learned of your conference, meeting in Bombay, and herewith convey to you on behalf of the National Federation of the Home and School Associations of Canada our warmest greetings and good-will.

We have a common task—a task the magnitude and import of which baffles the imagination. The care and culture of youth, the conservation of child life and the development of human personality seems to us the greatest work in which the mind of Man can be engaged.

This responsibility and opportunity is a challenge to the finest scholarship and training available, and should awaken an abiding interest and love for the youth of this day and generation.

The better time that is coming to India, to Canada and to the world can only come in any effectual and permanent way through the plastic heart of childhood. Here may be planted the seeds of peace and good-will, the harvest of which will be the breaking down of those barriers of ignorance, intolerance and racial rancor that too long have retarded the happiness and progress of mankind.

Your representatives at the World Federation of Education Associations held in Toronto, Canada, last year, made a profound impression on that memorable gathering. They demonstrated beyond doubt that India and the Orient has a notable contribution to make to Occidental nations.

We in Canada rejoice in the great strides the cause of education is making in India, the Mother of races, and join with you in helping to create a new Renaissance for a better world life and higher type of citizenship.

Geo. W. KERBY,
President.

CANADIAN TEACHERS' FEDERATION

Toronto, (Canada) *August 22, 1928.*

To the Officers and Members of the All-India Teachers' Federation :

I should like, on behalf of the Canadian Teachers' Federation, to extend the greetings of the Canadian teachers to the teachers of India as they are assembled in annual convention.

I have been deeply interested in reading in your magazine* the reports of your teachers' organizations and in noting the similarity of your problems with those of the teachers of Canada and of other parts of the world. We are all trying to discover the best subjects of study for the different grades in our schools; the problems of adaptation to the ability of individual pupils, their environment and their possible objectives in life; the value of scholarship and methodology; and, above all, the development of character and citizenship.

It is because we feel that the teacher is the key to the whole educational system, and that anything which improves the teacher improves the schools and the nation, that we have organized our teachers, since, through their organization comes such an improvement in their status and in their working conditions that they take a new interest and develop a new power.

On behalf of the Canadian Teachers' Federation which represents the provincial teachers' organizations in all our nine provinces, with a combined membership of over twenty thousand, I extend to you the heartiest greetings and good wishes of the teachers of the Dominion of Canada.

E. A. HARDY,
Past-President,

* The Progress of Education, Poona.

INTERNATIONAL FEDERATION OF HOME
AND SCHOOL, PHILADELPHIA, PA. (U. S. A.)

GREETINGS TO THE TEACHERS AND GUARDIANS OF
INDIA'S CHILDREN FROM THE INTERNATIONAL
FEDERATION OF HOME AND SCHOOL.

(Transmitted through Prof. Rajaram V. Gogate, New Jersey
Law School.)

IN the United States, for more than thirty years, a movement known as the National Congress of Parents and Teachers has been drawing more and more closely together the home and the school and securing for education the intelligent support of the general public. It has now over-stepped the boundaries of that country in which it originated and has become world-wide in its application and its relationships.

Developing from the desire of a mother to learn more of her great responsibility of parenthood, this organization spread into every state in the Union and to its territorial possessions in the Pacific Ocean, and from the home it has followed the child into the school and the community, linking itself to every phase of child-nature and child-nurture, until to-day 1,279,000 men and women in its membership, grouped in more than 20,000 parent-teacher associations and parent-education classes, are striving earnestly to better conditions under which our children live and work and play.

It is of peculiar interest to us that in India, the cradle of our great Aryan race, this movement for the promotion of the welfare of the children should meet with such immediate and hearty response. From the East have come all the great religions of the world. To the East, with its rich heritage of tradition and of history we now look, confident that it will use its vast power to spread this new teaching, until with China and Japan, it shall fill all Asia with the gospel of education for all children equally, in home, school and community.

In the past, children have been taught *things*, and in turn have so taught their children. Now we know that *things* are but tools, and that it is the *child* who must be taught to use those tools well and wisely. We have learned also that this teaching does not begin when the child enters school, but that

all life is education, and therefore all that affects life is worthy of the consideration of educators. Parents are the first teachers, and the foundations of mental and physical health are laid in the home. However good may be the later health-training in the schools, it will be checked, if not altogether undone, if the home is not intelligently carrying on that training by the same rules, in the many hours when the child is not in school, or if the health conditions in the community,—that great "School of the Street",—are such that all the care of both home and school are brought to naught because the citizens have not recognized *their* responsibilities to those who are to be the citizens of to-morrow. And this applies to character and citizenship as well as to health.

In days gone by it was considered the whole duty of parents to care for the child within the home, but now, it has been wisely said, "the home is, where the child is", and parents and guardians must follow him into the school and the community, in order to secure and maintain for him a high and uniform standard in all the stages and branches of his education.

The chief means to this end is the parent-teacher or home and school association which brings parents, teachers and all other citizens to the school which is the common property of all tax-payers, to consider together their common problems and to plan and carry out a system of co-operation which will "give to every child the highest advantages in physical, mental, moral and spiritual education". As teachers are trained to their work, so must parents be fitted for their responsibilities and the first step in this direction is to make them aware of the need for such training a result which we find inevitably follows when they have been brought into close contact with the teachers who have been well equipped for their great task.

But the general assembly, though of great value, is not all that is necessary. Not only the group, but the individual parent must profit by this contact, and from this need has developed the system of study groups, as sections of the home and school associations, a phase of the movement now meeting with great success in the United States. This division of the work is particularly useful where conditions make it difficult or impossible for the mothers to leave their homes and assemble in the schools, for through it parent-teacher co-operation may still

SUNDAY, 4TH NOVEMBER, 1928

1. Speech of the Chairman of the Executive Committee.
2. Presidential Address by Rt. Rev. Bishop G. S. Arundale.

WELCOME TO THE DELEGATES

By Principal P. Seshadri, M. A., Cawnpore,

Chairman of the Executive Committee of the Federation.

Ladies and Gentlemen,

ON behalf of the Executive Council of the All-India Federation of Teachers' Associations, I extend to you a very cordial welcome to the deliberations of this Conference. It would perhaps have been more appropriate if this honour had been conferred upon some distinguished educationist of the Western Presidency who had taken a more active part in the preparations which have preceded this large gathering and who could exclaim with Rudyard Kipling :

'Of no mean city am I!
Neither by service nor fee
Come I to mine estate—
Mother of cities to me,
For I was born in her gate,
Between the palms and the sea,
Where the world-end steamers wait.'

But I can assure you that the entire organisation which I represent here this morning has a feeling of lively gratitude to all of you, members of the teaching profession or otherwise, who have made it possible to attend this Conference and add strength and inspiration to our efforts.

It was in the Christmas of 1925, that some of us, members of the teaching profession from various parts of India, assembled at the time of the Indian National Congress in Cawnpore, with the purpose of consolidating our profession on the lines of associations formed in all progressive countries of the world, not merely for the advancement of our service-interests, but also for making such contribution to educational development in the country as is enabled by our special knowledge and experience. We enunciated the aims of the new organization in the following terms :

1. To study educational problems with special reference to Indian conditions.

16 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

2. To work for the adequate realisation of the educational needs of India.
3. To co-ordinate the working of the various teachers' associations in the country.
4. To safeguard and advance the interests of the teaching profession in India and to secure for it its legitimate place in national life.
5. To act as a vehicle of representation at international teachers' conferences.

In pursuance of these aims we have held our annual conferences at Cawnpore in 1925, Patna in 1926, and Calcutta in 1927 and have come down this year to the south, with a view to rouse interest in every part of India in the aims of this new Federation which, if worked with zeal and a high sense of national duty, should play no unimportant part in the educational advancement of this land. With provincial organisations already affiliated to us in the United Provinces, Bengal and Bombay and in the process of affiliation in Madras and Bihar and Orissa, we have been endeavouring to bring the members of our profession into one great brotherhood proud of its work and intent on the acquirement of the highest professional efficiency that it may be placed ungrudgingly at the service of the motherland.

An important step in the progress of the Federation was its affiliation last year to the World Federation of Educational Associations, a world-wide organisation of teachers which, though inaugurated only in 1923, has already acquired considerable power and influence in the educational circles of the world. We were represented by two delegates at its Biennial Conference held in Toronto in July last and we are looking forward to similar participation at the next Conference to be held in Geneva in August 1929. This association with educational effort all over the world and the consciousness that we are all members of the same noble army, fighting the forces of ignorance in its various forms everywhere, is an inspiration which ought to lift our lives to the heights of true duty and sacrifice. When it is noted that the World-Federation enumerates among its aims 'educational co-operation among the nations of the world', 'the furthering of the spirit of learning' and 'the relief through education of national jealousies, racial

hatreds and religious intolerance', it will be realised that there can hardly be loftier objects to work for among humanity.

II

One who has the honour of welcoming a national gathering of educationists of this kind in any other civilised country of the world will probably have a very cheerful and even exhilarating account to present, of progress during the year, of striking statistics culminating in the practical obliteration of illiteracy; of novel educational experiments opening up new lines in the art and science of education and of achievements of various kinds tending to the increase of national efficiency and drawing the attention of the rest of the civilised world. But such is not my proud privilege this morning. It is only a feeling of depression, on the other hand, which comes upon one who tries to assess educational progress in this country, though it is not my exact purpose just now to apportion the blame to the various parties concerned, the Government, the public and perhaps to some extent, even ourselves.

The latest educational report issued by the Government of India—it is a pity official reports should be issued so late after the events—is only for 1925-26 and some of the figures are very discouraging indeed. The percentage of males under instruction to the total population rose from 6.0 to 6.5 and the percentage of girls under instruction rose by the magnificent figure of 0.1 per cent, from 1.2 to 1.3. The Government report derives some consolation from the fact that the increase in the percentage of males by 0.5 per cent was the largest increase during the last ten years and the present figure compares favourably with the figure for ten years ago which was only 4.7. During the same period, the percentage of girls under instruction rose from 0.9 to 1.3. It is easy to calculate what period is required at this rate for bringing the entire school-going population within the benefits of instruction, taking it at the usual figure of 15 per cent of the total population of the country. Much more than twice the number of boys attending school to-day and about twelve times the number of girls will have to be brought into the educational fold, before the entire school-going population can be said to be receiving even the rudiments of education. This does not of course solve the problem of illiteracy in the country at once, because another

whole generation from that date will have to pass before almost everybody in the country can become literate, an ideal which has actually been achieved not only in the advanced countries of the West, but also in an Oriental country like Japan. It is clear that something drastic will have to be done, if educational progress is not to be so slow and creeping in its pace and if India is ever to see the happy day dreamt for her by the poet :

“Where the mind is without fear and the head
is held high ;

Where knowledge is free ;

*

*

*

Where the clear stream has not lost its
way into the dreary desert sand of dead habit,

Where the mind is led forward by Thee into ever-
widening thought and action”.

If the figures with regard to the progress of education are so discouraging, there has been no lack of Commissions of various kinds dealing directly or indirectly, in whole or in part with some of the problems of Indian education. One may perhaps look for some useful activity as the result of their recommendations, though past experience in the matter has not always been very pleasant. A Government Commission's report is often a Dead Letter on which no useful action is taken ; either it is too costly and impracticable to be of any real help, or it only succeeds in creating some comfortable jobs which are a heavy burden on the tax-payer. Not unoften it flits into the limbo of oblivion, or rests on the dusty shelves of record-rooms, to be mentioned occasionally in Government despatches by some pains-taking and conscientious secretariat official.

A whole chapter is devoted to education in the recent Report of the Royal Commission on Agriculture in India. The Commission are rightly impressed with the interdependence of the progress of education and the advancement of agriculture and have made a number of recommendations which deserve the study of an educational organisation like ourselves. They have lent the entire weight of their support to compulsory primary education without which they have no hesitation in saying that the problem of illiteracy cannot be solved at all in the country. Of special interest are their observations on the supreme need for women's education. They are firmly con-

vinced of the great importance to rural development in India, of the spread of literacy among women. They make the interesting suggestion that a definite effort should be made to impart literacy to a certain number of young mothers to demonstrate the difference between a family presided over by a mother who is not literate and another which is guided by one who appreciates the benefits of education. More extensive training of teachers, the employment of women to teach young children and the abolition of the single teacher school are also other measures upon which the members of the Commission are keen. The addition of agricultural classes to selected high schools in rural areas where there are facilities for a farm or a garden is another step recommended. Apart from the institution of a Central Research Council for fostering and co-ordinating scientific research in the subject in the country, the Commission is of opinion that the universities may also play a prominent part in aiding agricultural advancement, by making their science-teaching more intensive and by instilling in the youth ideas of rural service and development. "We wish strongly", write the members of the Agricultural Commission, "to press the claim of the rural areas upon the time and interest of the best of India's youth, It is upon the homes and fields of her cultivators that the strength of the country and the foundations of her prosperity must ultimately rest. We appeal to both past and present members of Indian universities to apply themselves to the social and economic problems of the countryside, and so to fit themselves to take the lead in the movement for the uplift of the rural classes. We trust that the authorities and teachers of universities will do all in their power to encourage the study of those most important subjects. The opportunities open in India to men able and willing to play a selfless and patriotic role in the field of local leadership and of service to the public are unbounded."

It is unfortunate that the educational enquiry now being conducted by the Committee presided over by Sir Philip Hartog should be an auxiliary to the Simon Commission, an arrangement which has brought it into considerable disfavour with the public of India and which threatens to deprive it of any prospect of useful service of which it may be capable. Hustling through the entire continent of India and Burma, at a speed which can only be compared to the lightning rapidity of an

American globe-trotter, limited in the terms of reference only to considerations which have got a bearing on political development and thus somewhat subordinated in its aims to things other than educational it would be surprising if the Hartog Committee produced any report of great value to educational advancement in spite of its possessing such seasoned veterans on its personnel as Sir Philip Hartog and Sir George Anderson and such an excellent Secretary as Mr. R. M. Statham from Madras. It may be noted in passing that, as usual with the Government of India, this Committee to consider Indian educational development during the last ten years, does not possess a single Indian educationist, the Indian members having been chosen from every profession in the country other than teaching. There has not been any adequate enquiry into the various branches of Indian education since the Educational Commission of Sir William Hunter and let us at least hope that this Committee will bring together some facts which will be of real value and guidance to the solution of the numerous educational problems of this land. The methods of finding more money for the advancement of elementary educational programmes on a large scale, so as to enable the nation to make a determined effort for the wiping off of illiteracy; the reconciliation of democratic interest in and control of education with efficiency; helpful suggestions for the introduction of adult education so as to fit the people for the growing responsibilities of citizenship; the devising of means for co-ordinating educational effort in the provinces without interfering with provincial autonomy and the laying down generally of measures for making the educational system of India 'self-contained' so as to eliminate the real or supposed need for migrating to other countries for completing one's education there, are a number of directions in which we look for help from the deliberations of this Committee and let us hope we shall not be disappointed.

Reviewing educational conditions in India during the year, reference must also be made to the report of the Indian Cinematograph Committee which has dealt with the Cinema in relation to education. The resolutions passed at the last session of the All-India Teachers' Federation included one condemning the total exclusion of representatives of education from a Committee intended to examine the influence of the Cinema on the country and suggest measures for its further

advancement and regulation. The presence of an eminent educationist on the Committee might have made the recommendation relating to education more valuable and suggestive, but one has to feel thankful for the Committee's recognition of the great part the Cinema can play in the educational world of India as in that of other countries. The Committee draws the attention of provincial governments, local self-governing bodies, and public-spirited citizens to the desirability of providing for school and college students facilities for seeing suitable films of educational value as frequently as possible. The Committee is even more struck with the vast potentialities of the use of the Cinema for general mass education and suggests concerted action in the matter on the part of the Government, local bodies and the public. Travelling Cinemas on well-equipped motor lorries have been tried very successfully in rural areas in the Punjab and there is no reason why they should not be introduced elsewhere, except that educational authorities in this country are often sleepy and have no eyes to see what is happening even in other provinces in India, not to speak of educational efforts beyond the seas.

III.

Hardly has any attention been drawn in this country, to a valuable report on Public Libraries, presented some time last year by the President of the Board of Education in England to the Parliament. The Committee enquired into the adequacy of the library provision already made under the Public Libraries Acts, and the means of extending and completing such provision throughout England and Wales, regard being had to the relation of the libraries under those Acts to other public libraries and to the general system of national education. It is time that a similar enquiry was conducted in India also and the various educational authorities, Government or local, realised that the provision of library facilities was one of the integral aspects of sound national education. The efforts which have till now been made in Indian states like Baroda, or in British India and largely under non-official auspices, should be co-ordinated and a system of public libraries established with no less appreciation than the opening of educational institutions of all kinds.

This reminds one of a useful contribution to the available literature on adult education in India, just published as an

occasional report of the Bureau of Education with the Government. It is entitled Rural Education in England and the Punjab and is written by two European members of the Indian Educational Service who made a special study of the subject in England. It may be said that we have as yet attempted to tackle only one part of the educational problem in India, that of the children of the school-going age and the rest of the entire community is, except for a small percentage of educated people, steeped in the densest ignorance and left absolutely uncared for. Well may one say with the poet :

“The hungry sheep look up and are not fed.”

It is hoped that in the fullness of time, the All-India Teachers' Federation may develop sufficient power and resources to be able to publish valuable studies of Indian educational problems and its annual proceedings may be looked for with eagerness for educational guidance not merely by the teaching profession, but also by the Imperial and the various Provincial Governments in the country. We can claim to have made a better effort in this direction this year than at previous sessions of the conference. Thanks to the efforts of local organisers, particularly my friend Prof. M. R. Paranjpe of Poona to whose indefatigable exertions this conference is largely due, it will be noticed we have drawn up an interesting programme of lectures and papers on pedagogic subjects which should be highly useful to all members of our profession. Arrangements are under contemplation for the regular annual publication of our proceedings, apart from the Handbook of the Federation and the volumes should throw useful light on many an educational problem having a special bearing on India.

IV

The meeting of the brother members of one's own profession hailing from every part of the country cannot but be of the highest educational value, affording opportunities for the exchange of notes and experiences, but there is a special inspiration to teachers of certain subjects in these all-India pilgrimages to which I may be allowed to refer. There is nothing more stimulating to the teacher of History and Geography than a course of travel and it is doubtful if anybody can visualise effectively the varied historical vicissitudes of

this ancient land or appreciate its wonderful geography without having surveyed the entire country with his own eyes. In fact, it would not be improper if a rule were made that every teacher of Indian History and Geography in our secondary schools should have seen a good part of India before beginning to teach the subject, provided of course, adequate financial facilities were given to him for the purpose. Waiting to catch the Express to Cawnpore last Monday, after attending a meeting of the Agra University, I met a secondary school teacher from Bengal on the railway platform—a graduate let me remind you—who had once met me at an educational conference and made the usual kind enquiries about my welfare and impending movements. On hearing that I was leaving for Bombay in the course of the week to attend this conference, he enquired if I was not travelling to Bombay *via* Calcutta, which he apparently thought was the proper route from Cawnpore. I ventured to hope he was not a geography teacher and if he was, may God bless the taught and the teacher.

I can never forget the vividness with which the geographical facts of India have impressed themselves upon me on various occasions of travel in this country, lending new life as it were to the dry details memorised by me in boyhood from uninteresting and dry-as-dust manuals on the subject, taught by people who had hardly travelled beyond their own districts. If you wish to make your pupils understand, for instance, the glories of the Himalayas, never hope to be able to do it without having gazed yourselves on her spotless eternal snows, rising range upon range, standing upon some point of vantage on the roads of Simla or Darjeeling. I can always remember the sensation of wonder which overwhelmed me when I went to the other extreme of India and stood on the furthestmost inch of space at Cape Comorin, surrounded by the mighty ocean on three sides and looking towards the great Indian continent spread out in imagination before my vision. If you wish to have an adequate knowledge of the geography of India, take advantage of these occasions to see the varied aspects of this country. Wander on the banks of the mighty Ganges; hear the ocean roar round the coast; stand stupefied before the great mountain-ranges; ply the boat along the palm-girt lagoons of Malabar and see the millions crowding the ancient cities of Hindustan bathing in her sacred rivers, or worshipping at her time-worn temples.

The lesson is brought home even keener in the department of Indian History. Having seen most places of historical interest in the country, I now long to go back to the subject in a spirit very different from that to which I could be worked up by my teachers at school. The various incidents and periods of Indian history have now a new meaning for me—now that I have stood under the Bodhi-tree at Buddh Gaya, spent a whole moon-light night under the very shadow of the great Stūpa at Sanchi, wandered at will over the extensive ruins of Vijayanagar and Warangal, mounted the steep granite steps of the Citadel at Golconda, gazed at the mountain-fastnesses of Shivaji, paid repeated visits to the Taj and the marble palaces of Agra and Delhi, and greeted with joy the splendour of the rising sun from the lofty Buland Darwaza of Fatehpur-Sikri without seeing which nobody can realise the vanished greatness of the Moghul Empire in India.

I am afraid I have detained you very long standing between you and the Presidential address which I am as anxious to hear as yourselves. Let me now conclude with the prayer that the All-India Teachers' Federation may be the means of bringing you a new message of joy and hope and you may feel every time that you come to our Annual Conferences like the pilgrims of old who went periodically to some shrine and carried some of its sacred fire to their distant homes.

"But to me the Fourth Session of the Federation was specially significant, as its deliberations were guided by the magnetic personality of Dr. G. S. Arundale. My feeling when I entered the hall and listened to his soul stirring speech, delivered in inimitable grace and with a resonant voice which vibrated to the remotest corner of the hall was one of reverence. In the great speech which he delivered to his hearers with passionate ardour, he made strenuous demands on members of the teaching profession, and although there may be a tendency among some to consider his theories to be rather visionary in character, he appeared to be altogether unconcerned with it and spoke with genuine courage of conviction and transparent sincerity."

—P. C. KANJILAL, *The Teachers' Journal*, Calcutta, November, 1928.

EDUCATION—A DREAM

Presidential Address:

By RT. REV. BISHOP G. S. ARUNDALE, M. A., LL. B.

FRIENDS,

FIRST let me say quite frankly that I wonder how you came to think of me for so distinguished an office as President of the Fourth Session of the All-India Federation of Teachers' Associations. Naturally, I am much honoured at being dragged forth from what I feel is well-deserved obscurity; and I hope it is unnecessary for me to say that I am profoundly interested—in my own way and according to my lights—in education, in which field I have spent some of the most interesting and certainly some of the happiest years of my life. But it is no mere figure of speech, such as in pretended modesty many speakers employ, for me to say that I wish you had been able to induce someone worthier than I to speak with an authority I do not possess, upon some of the immediate problems confronting you in your everyday work, someone who has had recent practical experience of the problems of Indian education. Perhaps other choices have failed you and at length you came to my name on your list of possibles. At any rate I am thankful to be here, and I can only hope that what I have to say may be of some small interest.

I am going to be straight with you. I am going to tell you just what I think about education. I am not going to quote authorities. I am tired of authorities. I am going to be my own authority, my own ancestor, as it were, as regards my educational principles. Of course, the labours of others in our educational field are surely of deep interest, are perhaps of impressive value; but the supreme gift of a teacher to the vocation to which he has been called is to be his own very best and biggest self, and not an inevitably lifeless imitation of someone else, however wonderful that someone else may be. We may profit from the fact that some others have contributed to the growth of education, some very unusual, striking and meaningful selves, which may have changed the course

of the educational stream. But we only do profit in so far as we become our own selves all the more quickly, all the more definitely, because of the example they have set.

We must travel along our own roads. We must come to our own conclusions. Our educational lives must be full of our own life, of first-hand life, and not of second-hand life or of third or fourth-hand life. We may largely profit from others, but then we must make that which we thus obtain, part of our own lives. It must become part of us. It must be ourselves. We must stamp it with our own specific individualities. It will not at all matter if we forget its alien origin. There is no ingratitude in this. Emphatically has the teacher to be himself to the utmost of his power, even though he must needs live within the confinement of a system. The best he can give to his pupils is himself, not someone else, is what he himself says, not what someone else says. He must not be a gramophone record. He must not be an imitation. He must not be a parrot. He must be himself. The pupil needs his fire, his light, his life—the teacher's own fire, the teacher's own light, the teacher's own life. Nothing less. The teacher must be positive, definite, eager, full of ideals, and full of wise endeavour to bring these down into the actual. This is why the vocation of the teacher is so onerous. He must be worth sharing with his pupils. There must be in him the power to inspire each pupil to become all that they will desire to be. There must be nothing small about a teacher, nothing dead, nothing indifferent, nothing automatic or machine-like, nothing of hopelessness or despair, everything of joy and of assurance. He must be a constant fire so that his pupils may catch fire. He must be a constant Light, so that his Light magically summons to shine that Light which is in his pupils. He must be as our Lord the Sun, shining more and more unto the perfect day, unto his own perfect day and unto the perfect day of those temporarily entrusted to his care. What indeed is a teacher but a Sun in miniature? What is his duty but to shine upon his pupil-suns as the great Sun Himself shines upon us all? What is any subject of the curriculum, every aspect of the whole science of education, but Light? What is its teaching but the causing of its light to shine? What is a school or college but an abode of sunshine—I wish it were—in which those who enter it shall find their own sunlight, shall know

themselves to be as suns, and shall learn the science of shining with ever-increasing power and splendour? What should a home be but this? What should an office be but this—though you will laugh at me for saying this? What should a Nation be but this? What should the world be but this? We differentiate between suns and planets, but there is nothing in heaven or on earth which does not shine. Even that which appears most dull, this table and this chair if you like, shines as it can and treads to the measure of its own appointed *dharma* the Way of Sunlight. When a teacher veritably glows with his Light and Life and Fire, when he shines in all possible brightness, when he radiates, not as the Moon but as the Sun, in such majesty as he is able to achieve, he is fulfilling his mission; and what he teaches, the subjects he presents, are naught but the channel whereby his Light and Life and Fire, the microcosm in embryo as a microcosm, radiate out upon his pupils to the end that in them may be awakened, stimulated, stirred, the Light, the Life, the Fire, that is theirs. As a teacher shines he achieves. The more he shines the more he achieves.

What then is the object of education? A definition that suits my purpose for the present address is that its object is to enable the individual more and more to absorb such Light as there may be without, so that his own inner Light may gain in brilliance, so that he too may shine upon his surroundings, bring Light to his, to the, world. Education is to the end that he may shine more and more abundantly. In truth, there is no essential difference between the Light within and the Light without. There is naught but Light. All is Light. Light is the substance of Life. But just as in the case of an electric arc the two poles must approximate in order that the hidden may appear, so must come together the Light without and the Light within that the Radiant Unity shall manifest in glory. Is not, then, the mission of the teacher to help to make these contacts, bringing nearer and nearer the splendid goal of Unity becoming self-conscious and self-expressed throughout diversity. Our subjects of the curriculum, all our elaborate paraphernalia and methods and plans and systems, all our technique whatever it may be, our examinations, our orthodoxies and conventions—all are fundamentally to this end in fact, though I fear we often lose sight of the splendid picture-to-be as we muddle about with the paints. The wood is obscured by the trees.

To these exalted ends I would venture to demand much from the teacher, even though I know full well that all too little is given to him. I demand in the first place Truth. I demand that he shall be true to himself above all else. I demand that he shall not be a slave but a master. I demand that he shall not be by any means an encyclopaedia but living Fire. I demand that he shall stand upon his own feet fair and square, and not lean upon others, whoever those others may be. If he do so stand, if thus he be true, then my next demand will of a surety be satisfied. I demand that, knowing his own truth, he realises in immeasurable intensity that a teacher's supreme gift to his pupils, if one can call it a gift, is abundant facility to discover their own truths for themselves and to rejoice in them. The teacher's truth by no means necessarily fits his pupils, is the truth for them, their truth; and the true teacher is well aware of this fact. The true teacher will say: "I am vibrantly myself. Be ardently yourselves." He will not say: "I am myself (or possibly an imitation of somebody else). Be like me (or like that which I try to be like)."

I demand that the teacher shall fully realise that every part of the material of education is a means to Truth, is a step in the direction of Truth, *and nothing more*. History as we have it to-day is not the last word in history. It is at best true so far as it goes, and to no small extent it is not true even as far as it goes. Geography, mathematics, science, literature, philosophy, and all other aspects of the great Evolutionary Process, are not, as we have them, the last word, are in many cases little more than a lisp, are all inadequate and partial, are more or less untrue, or at best are but gropings after, shadows of, the truth. They may be the best we have. They may be good in their way. But we must not declare them to be ultimate Truth. We shall say that in such and such a science we have got so far, and that the so-far must be known in order that we may go farther, but only in order that we may go farther, not that we may stay where the science now is. No science dogmatizes. It only suggests, and says "as at present advised". Hence the dogmatic must be left out of education, for dogmatism interferes with truth. I am afraid our methods of teaching and our whole system of education tend to establish something in the form of a Procrustean bed. We are far too bumptious and cocksure. We do not illumine with our light, such as it is.

We blind. We say: "Fit this Procrustean bed, or be damned to you. This is the light. It shall enter you and become your light, for you have none of your own. If it enter well and good. If not, so much the worse for you. You remain in darkness. If you show that that which we declare to be light has entered your system—this is done by means of an examination whereby you exude that which has been poured in—then you deserve well of us, and we will alphabetise you at the end of your names. Either you can reproduce what we record upon you or you cannot. If you can, you have succeeded. If you cannot, you have failed, and God be with you, for we shall not." There are, of course, some whose gorges rise at being fattened for the examination market as chicken are fattened with forcing pumps for the corpse-eaters' tables. There are some who "fail". And among these, while many may go under, crushed by the pitilessness of conventional uniformity, a few will live to thank God they failed, to thank God they rejected the system and all its evil works. Now please do not go away with the impression that I condemn all systems. I know well the part systems have to play in educational life. We cannot altogether do without them. But let us ever be on the alert to subordinate the system to the end, to subordinate the form to the life, ever to honour independence, originality, freedom, above all that is slavish, unfree, subservient. I infinitely prefer intractability, provided it be constructive and original, to weak-kneed fawning docility. We may be committed to mass-production, but let us be more than thankful when something tears itself away from the mass and develops to its own exclusive, and, I would hope, revolutionary, pattern. Nay more. Let us be watchful for any material which shows signs of departing from the beaten track, however it departs and, I will venture to add, whatever the havoc it creates by the abandonment of the broad road that leads so very slowly, if at all, to salvation.

I demand that the teacher shall be tentative about the truth he may know for himself, that he shall always keep open a broad loophole for the escape of the adventurous from the fetters of the *status quo*. I demand that he shall not demand belief, compliance, but rather enquiry and challenge. I demand this from the teacher especially in those subjects which tend to tyrannise—in history, in philosophy, in religion, in ethics.

I demand that the teacher shall suggest that at best dogmas and doctrines are working hypotheses, to be accepted or rejected, of course after due enquiry, as may seem wise to each individual. No true teacher will say: "This is true. That is false. This is final. That is unchallengeable. You blaspheme if you reject this. You are lost if you assert that." He says: "This is as far as we have got at present. I am sure it is, more or less, full of personality and prejudice and ignorance, but there is nothing else or better to offer you for the moment." We cannot help teaching even the utterly inadequate, as we know much of our teaching to be. The pupil comes into the world from we may not, perhaps, know where. He must be put *au fait* with, wise to—as our American brethren so graphically say, the kind of world into which he enters. We must acquaint him with all that has been going on during what we will call his absence. We must bring him up to date, however poor the date may be. But we must make very clear the fact that we know little enough and that the more we learn the more, as a rule, we find we have to unlearn or at least modify. Education is not a standard to which pupils have to conform but an inspiration to which it is hoped they will react. And please note the word 'inspiration'. I demand that pupils shall inspire, and to this end they must surely be inspired.

We must never lose sight of the fact, the supreme fact above all other facts, that our educative process is to help our pupils to find their own truths whatever these may be, however different these may be from conventional truths, from the truths which are ordinarily current in the world of men and women. A teacher may hold up his own ideals. He may hold up the ideals commonly accepted by the majority. He may ask that these be looked upon. But better, far, far better than another's ideals are one's own ideals, even if it be obvious that these fall very far short of these other ideals. Far, far better, a rebel than a slave. And, will you allow me to say, far, far better, a devil than a fool. Your own best is so much better for you and for the world than any other best. The work of the teacher is to encourage, and perhaps to accompany, his pupils in their voyages of self-discovery, and all his teaching is to this end and to this end alone. What he teaches is to this end. His personal service is to this end. And the pupils must discover themselves, not their teachers or anything else. Their

teachers, and all that their teachers bring, are to help them to discover themselves.

For this, I demand that the teacher shall take infinite pains to relate every subject of education to the pupil himself. There is no subject which is not related to the pupil, which does not form a part of his own individual growth, which sooner or later he will not need. History is part of his own growth. Geography is part of his own growth. Science is part of his own growth. Religion is part of his own growth. Philosophy is part of his own growth. Mathematics is part of his own growth. They are intimately connected with him, help him—as part of his very being—to discover himself. And this is their splendid and wonderful value. This is what should make each one of them tremendously fascinating to each pupil. It is only when they are left unrelated that they become dull and lifeless. The teacher must have the magic to achieve what to some of you may seem little short of a miracle, though in truth it should be an educational commonplace. If each pupil sees himself reflected, expressed, in all he learns, learning will become a matter of personal joy and delight.

I demand further that the teacher shall realise to the full that in so far as a pupil is helped to enter into his own inheritance of glory, in so far, that is, as he is helped to become all that there is of him to become, so far is all being done that can be done. There is no failure where a pupil walks steadily forward, no matter how, to His Supreme Self. He may walk through what the world may call failure, defeat, disaster. Yet if he be walking to Himself there is triumph at every step. The object of education is not to shield from difficulty and trouble, from defeat and failure, but to vitalise in all possible ways the inner will to walk forward at whatever cost. I am a believer in that old Spanish proverb which says that God sends us walnuts when we have no teeth to crack them. I do not mind the walnuts so long as they produce the teeth. Indeed I welcome the walnuts within reasonable limits. Education is a magnet to draw out the teeth necessary to crack the walnuts. Let walnuts innumerable demand to be cracked, and let the magnet coax out the teeth. No false teeth, I beg of you. I demand that the teacher shall avoid the word “ought” to the utmost of his power, that he shall avoid the word “must” as he would the plague, that he shall be infinitely chary of the word

"duty", because all these tend to the manufacture of a dental plate, to the killing of the teeth that are real. Let him fulfil his own "ought" if he has one. Let him have his own personal "must". Let him have a sense of "duty" if he must, though I think I would rather he didn't. These may perhaps, be his own true teeth. Let him be his own example, and leave it at that. Coercion is the absolute negation of education, as is punishment, as are orders. Rules, yes. And I leave to the thoughtful the task, which need not be so very difficult, of reconciling the absence of coercion *et hoc genus omne* with the need for rules and certain limitations. In other words, I leave to the thoughtful the duty of recognising the truth that order and freedom are complementary and mutually essential terms. A teacher who has to fall back upon the crutches of authority, of whatever kind, for the effectiveness of his teaching is, to my mind, no teacher at all. He may be a hammer. He may be a straight-waistcoat. He may be a prison-warder. He is not a teacher. He is only a teacher if his teaching inspires all that it should inspire by reason of his obvious sincerity, of a divine blend of self-fulness and selflessness.

I now go a little further in my demands from the teacher than some perhaps would venture. I demand that he shall recognise with the fullest possible implications that his pupil is an immortal soul, with a past of perhaps infinite magnitude stretching behind him, with a present leading to a future the glorious nature of which one can but dimly apprehend. The science of Astronomy justifies this demand. The life in which he finds himself to-day is but a step on his pathway, is but a partial consummation of his past and a dim foreshadowing of his future. The child is not a child save in body. He is an immortal soul, no less majestic, perchance far more majestic, than those who have the poor advantage of years. I demand, therefore, real reverence from teacher to pupil, from pupil to teacher—though the latter cannot, of course, be a matter for insistence. The child should not remain childish longer than is necessary, though I rejoice in childlikeness in us all. Let the teacher be above all else the friend of the soul and the adjuster of the body to the requirements of the soul, if he has the intuition to be able to find these out. Let us by all means have regard for the age of the body, but let us have equal

regard for the age of the soul. And let us realise that the body is but a vehicle for the soul, a means to the soul's great ends. The teacher thus becomes the link, the most important link, between the age-old soul and the vehicles which take the soul once more into this outer world. He is the soul's ambassador, the soul's friend and comrade; and because he is this he may have sometimes to frustrate and annoy the body for the sake of the soul, provided he knows the soul, and takes care that he is not frustrating and annoying the body for the sake of his own soul, to force it into line with his own standards of rectitude. We talk of freedom in education. There is only one true freedom—the freedom of the soul, which is the purpose, as I understand it, of evolution. The freedom of the body—it would, of course, be a false freedom—may well be the imprisonment of the soul. And I am prepared to deny the body for the sake of the soul, if I am reasonably sure of what the soul demands. And because I may often be quite unsure, I will deny freedom as little as possible to the body, though relentlessly where the voice of the soul speaks unmistakably into my ears. I am concerned with the soul, and with the need, the urgent need, that the soul shall gain with the least possible delay complete control over the body. You notice, I hope, how while the teacher has to be his own splendid self he must infinitely beware of imposing that self upon his pupils. He is his own splendid self for his own sake and that his own truth to himself may “compel” his pupils to grow true to themselves. That is what he is a teacher for. He supplies what otherwise would be, but for parents, of course, the hiatus. The teacher, as a veritable priest, has to know souls when the rest of the world is content to stop short at bodies and probe no further.

I demand that the teacher shall not hesitate to encourage his pupils to set out on a voyage of discovery both as to their Whence and as to their Whither. Let imagination, intuition, reason, all help. Let hypotheses be formed and temporary conclusions be reached. Let the Whence be a source of inspiration. Let the Whither be a source of inspiration. Let the present be urged on into the Future by the propulsion of the virile Whence and the attraction of the fascinating Whither. Education must really help its subjects to know all there is to know of themselves under existing circumstances, to become

adequately acquainted with life as it is at the present stage of evolution. If education and the teacher cannot offer a suggestion or two, through the medium of the material at their disposal, as to the way in which the nature of the Whence and the Whither may be sought, just as they lead us to a knowledge of the Now, they fall lamentably short of their duty. At least they must encourage enquiry and must take care that crystallised dogma does not stand in the way. Let the pupils know, no matter what they know. Let them establish schemes of things. Let them meet problems and meet them with solutions. Their schemes may be faulty. Whose are not? Their knowledge may be poor. After all, whose is not? Their solutions may be inadequate. But whose are not? To be groping, to be aspiring to know, to be discontented with what for the moment passes for knowledge, to be dissatisfied with stock answers and conventional reactions, fearlessly, even, to pass beyond the barriers of the proprieties in search of the Real, infinitely to prefer Truth to conformity—these are signs of education successfully at work leading out the soul to become master of its kingdoms.

Examinations, professions, careers, difficulties, obstacles, defeats, disasters, the cramping effect of the inevitable planning of the educational system to fit an average size of pupil—with the result that there must be more misfits than fits—all these we must, I fear, take in our stride. They must not be ends. That at least I feel I have a right to demand. When they are ends they are mischievous. When they are means they may perchance be helpful. I hate examinations, I hate the way in which pupils are kneaded and compressed into careers and professions. I hate the cramping effect of the generalised system of education especially upon those who might have become leaders and Pillars of Fire but for the system, or who will have to become leaders and Pillars of Fire in spite of the system. But one must take things as they are, at all events for the present, hoping, of course, that pioneers are at work throughout the world cleansing such parts of our educational stable as may partake of the nature of its Aугean prototype. Let nothing, however much supposed to be an end, be taken by the wise teacher as anything more than a mere beginning, as a mere means. Let him work in the light of larger and nobler vistas, taking the lesser things as they come in the justifiable

assurance that a pupil who is full of life will probably be able to pass examinations—though I hope with Dr. Cyril Norwood that this age of futile examinations will ere long be over—in the third class even though one who is full of facts may achieve the first class. Life will stand him in infinitely better stead in the future than facts which are more often than not the antitheses of life. I tell you I am afraid of first classes. They look very well, but how deep do they go? It is not unknown that failure, even in examinations, has been the open sesame to great achievement in after life. And is it not far more important to be able to answer, to one's own satisfaction at any rate, the problems of life rather than, mainly with luck, the problems of the question-paper to the satisfaction of the examiner; though I admit that the latter seems very much more paying than the former?

If education were for living and not merely for livelihood, if education were for joy and happiness and not merely for temporal success, if education were for self-expression and not so exclusively for imitation, if education were as much for eternity as it is for time, if education were as much for service as it is for self-seeking, if education were as much for wisdom and truth as it is for so-called facts, if education were as much for the soul as it is supposed to be for the mind, then indeed would the younger generation be well-equipped for Life. But education tends to be static. Only here and there, and now and then, is it dynamic. It makes its pupils far more respectable than real. By reason of the fact that this is an age of Mind, education, concentrating on the mind, has practically forgotten, if it ever knew, the emotions, and is only now remembering the physical body. Yet of infinitely greater importance than the mind, are the emotions and of no less importance than the physical body. Were the emotions educated as they should be educated, many of the world's acutest problems would cease to be. The problems of war, of sex, of poverty, of disease, would, I make bold to say, be far nearer to understanding, and therefore to solution, than they are to-day. The right education of the emotions is the direct route to brotherliness, to the spirit of unity, to all that makes for generosity and compassion, to happiness and peace. To neglect the emotions is to leave brotherliness to its fate to grow as best it can untended, to make unity the slave of individuality, to exalt competition above co-

operation, to cause self-sacrifice to yield to self-seeking, to force happiness and peace to make room for worry and anxiety. Without the co-operation of the emotions the mind becomes hard and narrow, just as without the co-operation of the mind the emotions tend to become aimless and uncontrolled. Freedom I demand for mind, for emotions, for physical body, that true freedom which is ordered because it is loftily purposeful; and that these may be thus ordered purposefully they need education, that is unfoldment, wise nurture, noble direction from within aided by understanding sympathy from without.

May I now turn to education in India? No more splendid background is there in the world for education than India, where is the true home of education, where the deepest principles of education lie imbedded in her eternity for those to find who seek the Real in regions eternal rather than in realms of time. I look over the world and I see education everywhere in the melting-pot. I see everywhere problems, everywhere plans and methods, schemes and projects. I see education extending sway over the pre-natal, delving into psychological temperament, penetrating almost up to the very soul itself, specifically in the works of Mr. Edmond Holmes. But is it not mostly tinkering? Is it not mostly taking the child as he is, as a child, as an emptiness, more as a vase to be filled than, as Madame Montessori so truly wishes him to be, a spark to be fanned into a flame? What is really understood to-day of the child's eternal nature, of the great pilgrimage of life at a particular stage of which he stands before us? What is known of the many-coloured spectrum of human diversity as the manifestation of the white Light of Divine Unity? Who is able to assign to a child his individuality-colour with all its wondrous significance? What is known or surmised as to the reason why a child is born in this country or in that, in this faith or in that, in these surroundings or in those? What is realised as to the differing notes of the various faiths, of the various nationalities, of the various temperaments, in the great harmony of Life Universal? What is perceived as to the true relationship between the various kingdoms of nature—human, non-human, super-human, and as to the need of recognising the obligations of such relationship for co-operative and therefore for mutually helpful living? How little do we realise that education is everywhere, is the universal process of Life,

is the very expression of Life itself, and that there is no isolation in education, that education at one point affects education at all points, that education here or there is affecting education everywhere. Do we not need to realise that just as all life must grow together, and does grow together, so should all life as far as possible be educated together, so that it may grow beautifully together. That word "Together" might well be a watchword of modern education. How long shall we be before we realise that where the younger kingdoms of nature are neglected the human kingdom must inevitably remain stunted. Nothing can grow at the expense of, apart from, other things. Nothing can grow through tyranny, through cruelty, through neglect, through indifference. Neither can the tyrant grow, nor that over which he tyrannises. And the suffering of one member of the family is the weakness of the rest. You may, if you will, carry the implications of what I am saying to what you will regard as ridiculous lengths. But short of caricature there is no limit to the length to which you may not carry the implications of that universal brotherhood which enfolds all Life. You and I are one with the trees, the flowers, the shrubs, the very weeds themselves. We are one with the woodwork, the bricks and the stonework of this hall. We are one with the rocks, the earth, the stones. We are one with the waters and the seas. We are one with Gods and Angels and men. For all is Divinity in process of achieving self-consciousness, and the ladder of growth is unbroken from unconsciousness in the mineral kingdom to wakefulness in the human kingdom, to full consciousness in glorious regions beyond the human. Oh that education could give us, thrill us with, such truths as these through its facts and figures, through its subjects and schemes! Oh that education could put its votaries in the way of understanding the major problems of life, instead of leaving them most carefully alone! That it could strengthen its votaries against all fear, evoking in them their natural heritage of courage! That it could take away from them the fear of death by disclosing to them the true nature of death! That it could take away from them the fear of failure by demonstrating all absence of failure where effort still remains! That it could make life more than endurable, delightful, by showing that pain and suffering are but the birth-pangs of power and joy! That it could draw the veil which separates present from future and disclose the splendour

of our Destiny ! Why should not education do these things, or at least move in the direction of doing these things ? Not, perhaps, so much education of the mass variety, but certainly education in the hands of pioneers, visionaries, fanatics of the right kind. Let books be written on education's larger issues. Let public opinion be aroused to demand from education that it shall show the way to wisdom as well as point out roads of lesser import. Education needs to be idealistic if it is to be wisely practical. Education needs to be full of beauty if it is true. Education needs to be full of vision and Eternity if it is to serve the true purposes of time.

What an opportunity you have here in India, an opportunity that I am afraid the existence of an alien spirit in education causes us most terribly to miss. In very truth you have but to lift up your eyes unto the hills whence cometh all help to know of what nature Indian education should be. I am guilty of no flight of fancy when I say that in the glorious Himalayas, the root-base of enternal India, we have the keynote to the whole of Indian life, and therefore to the soul of Indian education. Does not India draw from these mighty mountains-Beings much of the faith in which a large majority of her peoples live ? Does she not draw from them almost her whole science of art and of beauty ? Does she not draw from them her protection ? Does she not draw down from them much, very much, of her material well-being ? True, we have among us our Mussalman brethren whose life immediately came from Arabia where their great Prophet stood forth in such unique magnificence. True, we have our Parsi brethren whose life is more immediately traceable to Persia, and our Christian brethren who came as it were from Palestine. We have our Buddhist brethren, but they are of our own land. Yet will not all surely reverence the Himalayan Mountain Brotherhood for a grandeur which, though physical, must come from some inner power of which the Brotherhood is the outer form ? For what do the Himalayas stand so far as regards education ? Above all, they stand for Power, for Unity, for Lofty Purpose. They are a very embodiment of all these, and because of these India is. Because of these India has endured. Because of these India like the phoenix is rising to-day from the ashes of her past, those glorious ashes yet smouldering which the devotion of her children shall fan into a Fire more splendid than has ever been. And our

education, therefore, must be Himalayan education. We do not look, we need not look, let us not look, to the west for power in our education, for unity in our education, for lofty purpose in our education, for truth in our education. Let us cease to believe that the education of the west is the ideal for the east. Far from it. Let us look into the India of bygone days, let us look into the splendid culture of our Mussalman brethren, itself the father of much of the culture in the west, let us lift our eyes unto the Himalayas, and we shall find ourselves listening to the song India has ever sung, the song she shall sing to-day, the song her children must learn to sing with all their hearts. For some parts of the *body* of our education we may well go to the west. But for the *soul* never. Indeed, I boldly and emphatically say that the soul of all education throughout the world is to be sought and found in this ancient land of ours, and that only as our educational brethren of the west gain the wise humility which will turn their eyes to the east shall they begin to find the solutions of many of the problems which perplex them to-day. But if great things are to be done in the educational field in India there must be, I am sure you will all agree, unrestricted freedom. Under a foreign system of education no youth of any land can truly grow. Only with an education full of Indian ideals, full of Indian spirit, full of Indian power, full of Indian unity, full of Indian simplicity, full of Indian purpose, full, that is, of Indian life, can Indian youth grow into Indian manhood, can India be herself. You ask: "Where are these Indian ideals, where is this Indian spirit, where is this Indian unity, where is this Indian purpose, where is this Indian life?" I say they are everywhere, overlaid by foreigndom, but there. And I say that you have but to look up to the Himalayas, the Guardians of India, to know that all these things still live, are at the worst asleep, are to awake once more to the glory of the Mother of all lands and to the peace and happiness of the world.

For the moment we may only be able to aspire, to hope, to dream. For the moment all these splendours may be beyond what is called the region of practical politics. You may have thought my address to be hopelessly impractical. But unless we dream, unless we aspire, unless we long, we shall not achieve. Therefore do I long. Therefore have I dreamed with you this morning. As our conference proceeds we shall deal

adequately with education in point of time. I pray I have not been grudging my glimpse into education in point of the eternal, in point of the Utopian. If you and I will dream to-day, though we find our dreams but dreams, others shall come after us who, because we have dreamed, shall realise our dreams, or dreams more splendid still. In the midst of time, then, let us dream of what shall someday be. Perchance a shadow from our dreaming shall bring somewhat of the future down into the very present.

“The Fourth Session of the Federation appears to me to be a great success. The spacious and elegant hall in which it was held was crowded with distinguished educationists and teachers from all parts of India including Indian States, and there was a fair attendance of men of light and leading from the great city of Bombay. Every one present seemed to be inspired by a definite urge to make sincere efforts to solve the greatest of Indias’ problems and to me the conclusion was irresistible that with the lapse of time the Federation which is still in its infancy would develop to be an important body giving a much needed lead to associations of teachers all over India.”

—*The Teachers’ Journal, Calcutta, November, 1928.*

Papers read at the Fourth Session
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4th to 6th November 1928.

PRIMARY EDUCATION *

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“Education in India was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted erroneous, and finally placed on its present footing.”—HOWELL, *Education in India*.

“NO one is so simple as to imagine that a system of universal education will necessarily mean an end to all our ills, or that it will open out to us a new heaven and a new earth. Men and women will still continue to struggle with their imperfections, and life will still be a scene of injustice and suffering, of selfishness and strife. Poverty will not be banished because illiteracy has been removed, and the need for patriotic or philanthropic work will not grow any the less. But with the diffusion of universal education the mass of our countrymen will have a better chance in life. With universal education there will be hope of better success for all efforts official or non official for the amelioration of the people, their social progress, their moral improvement, their economical well-being. With universal education the mass of the people will be better able to take care of themselves against the exactions of unscrupulous money-lenders or against the abuses of official authority by petty men in power. With 94 p. c. of our countrymen sunk in ignorance, how can the advantages of sanitation or thrift be properly appreciated and how can the industrial efficiency of the worker be improved? With 94 p. c. of people unable to read or to write, how can the evil of superstition be effectively combated and how can the general level of life in the country be raised ?”

With such eloquent words, our departed leader and high-souled Servant of India, Gopal Krishna Gokhale pleaded for

* With Special Reference to the Conditions in British Gujarat.

the cause of universal education at the bar of the Imperial Legislative Council while moving his Elementary Education Bill. Sixteen years have come and gone since then; and in spite of the efforts for the wider expansion of Elementary Education by our patriots in the Legislatures, the condition of Elementary Education in our country remains practically the same as it was sixteen years ago when the late lamented Gokhale first mooted the question in the Imperial Legislative Council, and the high hopes, that were entertained for the wider expansion of elementary education after the transfer of the Department of Education to the hands of the popular Ministers, have remained unrealized. The following figures will speak for themselves. The latest figures that are available are for the year 1925-26.

	Percentage of pupils to population.	Percentage of male pupils to male population.	Percentage of female pupils to female population.
British India	4.2	6.9	1.4
Bombay Presidency	5.6	8.1	2.1
British Gujarat	7.6	11.2	3.7

In India the percentage of the children of school-going age to the total population is taken to be 15 p. c. though in other countries it is rated much higher. Taking that percentage it will be clear from the figures quoted above that in British India, out of 15 children who ought to be in school only 4 receive some kind of education while 11 drift on without any kind of education whatever. Out of 15 boys only 6 boys attend school, while 9 boys receive absolutely no education. In the case of girls the figures are appalling. Out of 15 girls who ought to attend school only one attends school while the remaining 14 vegetate quite innocent of even reading and writing in their own vernaculars. The corresponding figures for the Bombay Presidency are somewhat better while it is gratifying to my vanity that Gujarat so far as elementary education is concerned can boast of more encouraging figures. But these figures do not correctly indicate the true state of elementary education. They take no account of the huge wastage in primary schools, especially in rural areas. Of those that attend schools in the infant class hardly 15 p. c. continue in schools till they pass the vernacular 4th standard examination and a much smaller number finish the upper primary stage of

education, to say nothing of the secondary education. It is a matter of common knowledge that a child is not likely to remain literate unless he or she has passed at least the fourth vernacular standard and thus as many as 80 p. c. or even more of the children who attend schools in the infant class and lower standards of primary schools quickly relapse into illiteracy. Moreover these figures, as the Director of Public Instruction so nicely puts in his report of 1925-26, are for urban as well as rural areas and include children of the advanced classes, who almost invariably complete the primary course. It will be realized that the extent of the wastage among the backward and the rural communities is greater than what the figures disclose.

The chief cause of the appalling illiteracy in the rural area is want of facility for the children to attend schools. At present in the Bombay Presidency there is only one school for an area of 10·3 square miles. If we omit the numerous schools situated close to one another in big cities like Bombay and Ahmedabad, it can safely be calculated that for rural areas there is only one school for an area of 13 square miles. At present there is only one school for 2·2 villages. Here too if we omit the numerous schools, situated in big cities we can safely say that for rural areas there is only one school for 3 villages *i. e.* out of 3 villages 2 villages are without any facilities for even elementary education. In British Gujarat the total number of District Local Board Schools in 1923-24 was 1611. In 1927-28 the number remains the same, 1611. In Gujarat the administration of Primary Education in four out of five districts rests with Government and yet not a single new school has been opened since the passing of the Primary Education Act in 1923 in spite of insistent demands from all quarters for the opening of new primary schools in rural areas.

The reasons for this unsatisfactory condition in the expansion of Primary Education are said to be financial. Government bluntly say that they have no money for further expansion of Primary Education and consequently they had to hold back the schemes submitted by various Local Authorities for the expansion of Primary Education either on voluntary or compulsory basis. I do not claim to be an expert in finance and therefore I do not venture to suggest any ways and means for getting

more money to meet the cost of the expansion of Primary Education. But I fail to understand why generation after generation of children should be allowed to vegetate without even getting the benefit of elementary education because a decade and a half ago we had to face an ugly war, or because public money was squandered on highly ambitious projects of doubtful utility. I refuse to believe that statesmanship is wanting for finding out ways and means to get money for education. If there is a will to get money for education, the way for it is bound to follow. I think financial reasons are not the only reasons that retard the progress of Primary Education in this Presidency. There are administrative reasons as well. Before the passing of the Primary Education Act, the whole responsibility in the matter of the expansion of Primary Education in rural areas rested with Government. The Primary Education Act cleverly shifted that responsibility from the shoulders of Government to the shoulders of the District Local Boards, though in the terms of reference of the Chandavarkar Committee, whose outcome the present Primary Education Act is, the transfer of the administration of Primary Education to District Local Boards was not at all mentioned. I strongly hold the opinion that just as it is the main function of the State to preserve law and order, it is also the main function of the State to provide means of education, especially of elementary education for the people. Holding, as I do, this opinion I submit that the whole responsibility of Primary Education, both financial and administrative, should be borne by Government. I think unless this is done there is no hope for universal education in our country. It is for the State to completely finance the schemes for the expansion of Primary Education. It is not enough for them to cleverly shirk the financial responsibility by merely declaring their policy that they would give grants-in-aid to the Local Authorities, if their funds permitted them to do so.

Having treated so far the question of the expansion of Primary Education, I now come to the question of efficiency in education. Quantity and quality are so intermingled, one with the other, in the matter of education that it is futile to make an effort to separate the one from the other. To argue that all the available money is needed for the expansion of elementary education and therefore very little of it can be spared for

improving the quality of education is simply fallacious and yet such a fallacious argument is often seriously put forward by Government in their Reports and Press Notes. Merely increasing the number of pupils in elementary schools without paying the least attention to efficiency is bound to be barren of any substantial results and the money spent upon such a policy is simply a huge waste which a poor country like India can ill afford.

The number and quality of teachers, curricula, text books, methods followed in imparting education, school buildings, furniture, equipment etc., all contribute to the efficiency of education. I propose to treat some salient points only, avoiding all technicalities.

To make education efficient the first and the most important requisite is an adequate number of competent teachers. Unfortunately this most important requisite is almost neglected in the administration of our elementary education. Most of our primary schools are understaffed especially in Local Board areas. Not a single school has a separate headmaster. During the last four or five years *i.e.* since the passing of the Primary Education Act, although the number of pupils in the District Local Board Schools in Gujarat has increased by about 7,000, the number of teachers has increased by only 25! The Director of Public Instruction in his Report for the year 1925-26 writes that nearly 49 per cent of the elementary schools are one-teacher schools. This one teacher in most cases has to teach three, four or five classes at a time. There is no wonder if under such circumstances the teacher hustles his pupils through the prescribed course regardless of the methods of teaching employed or of the quality of the work done. To improve this state of things it is absolutely necessary to provide at least one additional teacher for every one of these one-teacher schools. Even in the smallest schools (teaching beyond the infant class) at least two teachers are absolutely necessary. Unless the teaching staff in these elementary schools is increased there is bound to be stagnation and huge wastage in them. At present about 33 p. c. of the pupils in the primary schools are in infant class and about 45 p. c. of them are unable to go beyond that class.

Next to the question of the number of teachers in primary schools comes the question of the quality of teachers.

Since the passing of the Primary Education Act not only has there been no improvement but there has been a positive set-back in that direction. Government have inflicted deadly blows on the institutions training teachers for Primary Schools, on the amazing plea that they need all the available money for the expansion of Primary Education. All the district training schools have been closed. The number of teachers under training in the P. R. Training College for Men and the Mahalaxmi Training College for Women at Ahmedabad, has been considerably reduced and by introducing the principle of communalism in selecting teachers for admission to these training institutions, Government have considerably marred the efficiency of these institutions. The period of training of the teachers has been reduced from three years to two years; and by limiting the number of teachers to be admitted to the second year class of these training institutions, Government have practically limited the training of most teachers to one year only.

By their Resolution No. 1714, dated the 9th July 1918, of the Educational Department, Government had, after full and detailed consideration of the direct and indirect cost, definitely decided to employ none but trained teachers in primary schools in future. But within a short period of five years they seem to have given up that decision and at present 50 p. c. has been laid down as the minimum proportion of trained teachers in primary schools. Rule 58 of the rules under the Primary Education Act says: "Of the teachers employed by the Local Authority not less than 50 p. c., or such other proportion as may from time to time be fixed by Government shall be trained teachers and not less than 15 p. c., or *more than 30 p. c.*, of the total number of teachers employed by the Local Authority shall hold the 2nd or the 3rd year certificate". One can very well understand Government fixing the minimum proportion of trained teachers to be employed by a Local Authority with a view to keeping the schools fairly efficient. But Government have actually prevented the Local Authorities from making their schools more efficient, if they choose to do so, by fixing even the maximum proportion of the 2nd and 3rd year trained teachers, to be employed by a Local Authority. Again although this rule merely fixes 50 p. c., as the minimum proportion of trained teachers to be employed by a Local Authority, when a Local

Authority proposes to depute teachers to the Training Colleges, these teachers are refused admission to the Training Colleges on the ground that it has already got more than 50 p. c. of trained teachers in its service. Thus what the rule lays down as a minimum proportion, in actual practice, is changed into a maximum proportion. I submit that it is now high time to revert to the policy laid down by Government in their G. R. E. D. No. 1714, dated the 9th July 1918, that none but a trained teacher should henceforth be employed in schools. Dr. Ganapati S. Krishnaya so nicely puts it in his recent article on Philosophy of Education, "There is no room for improvement in Education, until Education is placed on the same professional basis as Medicine, Engineering etc. If a Mechanic is not supposed to dabble in Medicine and an Engineer feels entitled to brush aside lay interference, why are the portals of the Educational Department alone kept so wide open as to be indiscriminately hospitable" to anybody and everybody?

The Director of Public Instruction in his report for the year 1925-26 rightly observes "What matters is not so much the curriculum as the way in which it is taught. It is the teacher's outlook that is all important". It must be the experience of all those, who have come in touch with our present primary teachers that barring a few exceptions, as a class their outlook is narrow, their intellectual capacities poor. I believe that it is not at all possible to improve our elementary education without replacing the present class of primary teachers. Time has now come to recruit for primary schools matriculates and undergraduates with two years' training.

In a short paper like this, it is not possible to dilate at full length upon teaching methods, text books and curricula. I cannot however let go this opportunity without pleading for more freedom to Local Authorities in the matter of textbooks and curricula. The present practice of allowing the use of only those books as textbooks, prize books and library books in schools, which are sanctioned as such by Government should be done away with. Such a practice is highly detrimental to the free growth and development of Primary Education. The Local Authorities should be permitted to select their own textbooks, prize books and library books. Government may, if they choose, publish from time to time a list of suitable books which they recommend for the use of schools and

they may keep the power of vetoing the use of some books on moral or political grounds, but in that case they should clearly specify full reasons for vetoing the use of those books.

Likewise in the matter of curricula, Government should give free scope to the Local Authorities and should not insist upon their sanction if the Local Authorities desire to change or modify the prescribed curricula. For the fourth standard examination, which is in a way a kind of entrance examination for admission to secondary schools, a minimum course of studies may be prescribed. For the highest standards in the boys' and girls' schools there are Vernacular Final Examinations, which will indirectly control the curricula of higher standards. For the intermediate standards the Local Authorities may be permitted to introduce any additions and alterations in the curricula, suited to the local conditions, I believe nowhere in the world the State has such a rigid control over the curricula of schools.

The administration of Primary schools in this Presidency is conducted according to the Bombay Primary Education Act of 1923 and rules framed by Government thereunder. This Act was a hasty piece of legislation and it has given satisfaction to none. Khan Bahadur Bhutto in his evidence before the Hartog Committee styled that Act as a huge farce and a fraud. I would not venture to go so far, but if I had time, I would take section by section of the Act and point out where it requires to be amended. There is absolutely no doubt that the Act requires to be radically amended. In the short time at my disposal I would only try to point out the chief defects in the Act with a hope that Government will shortly make their way to amend the Act. It is necessary to define the term "Local Authority" in the Act afresh. Smaller Municipalities, whose financial position is not so strong as to enable them to administer education, should not be permitted to be "Local Authorities under the Act". The policy of permitting any and every Municipality to be a Local Authority under the Act has made education highly inefficient and the poor teachers serving under these Municipalities have often been clamouring for pay as sanctioned by Government, which they do not always get.

The Act is wholly silent in regard to Government contribution to the voluntary expansion of Primary Education. It is as

much the duty of the State as of the Local Authorities to bring about the expansion of Primary Education and there should be a statutory obligation on the part of Government to contribute their quota of the additional expenditure on account of the voluntary expansion of Primary Education also.

The intention of the Primary Education Act is certainly to create autonomous School Boards. It is therefore necessary to safeguard the independent nature of the School Boards by a clear and unequivocal section of the Act. The words "general control" in section 4 (1) of the Act have created a great deal of confusion in the administration of the Act. These words may be either deleted or the nature of the general control may be specifically defined.

The next question is in regard to the Administrative Officer. The Act styles him as a Chief Executive Officer of the School Board. The Act, therefore, should see that he is actually so. In the first place it is the duty of Government to see that an experienced and capable man is appointed to the post. For that purpose Government should clearly lay down in the Act the requisite qualifications for the post of the Administrative Officer. His position also should be safe-guarded just as Government have safe-guarded the position of the Chief Officer of a city municipality, in the City Municipalities Act. Again just as a Chief Officer of a city municipality is vested with certain statutory powers, for the efficient administration of Primary Education it is necessary that the Administrative Officer should be vested with certain statutory powers, especially when, as at present, communal and party spirits are so rampant in our District Local Boards and Municipalities.

In conclusion, I may be permitted to quote the message of His Majesty the King Emperor, delivered sixteen years ago when he was pleased to visit our country. The message says, "It is my wish that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with what follows in its train, a higher level of thought, of comfort and of health." Let the servants of His Majesty, in India, keep these noble words constantly before their minds and so discharge their duties and responsibilities that future generations in this country may turn to His Majesty's declaration with the same fervent and reverent gratitude with which the people of Japan recall their Emperor's famous rescript of 1872.

A PLEA FOR INDUSTRIAL AND COMMERCIAL EDUCATION

By MR. P. N. KACHHI,

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THAT India will evolve in the near future, an educational system suited to her needs, is evident from the uneasiness that we witness on the part of thoughtful parents and teachers, when they speak of the fossilised and barren methods of instruction that are in vogue in this country. The change in out-look that has come over America and Europe, cannot fail to have more or less repercussion upon India which has been steadily, though somewhat blindly, imitating the methods of the West.

The central idea of this altered educational out-look is the priority and prominence given to "Manual work," "Practical work," "Work productive of useful material results," "Work which would add to the wealth of the country and directly or indirectly feed more mouths of human beings," "Work which would give muscles of iron and nerves of steel," "Work which would nourish and stimulate the inherent love of discoveries and inventions," "Work which would develop the spirit of co-operation and organization," "Work which would awaken national consciousness." To put the whole matter briefly in Carlyle's phraseology, the trend of modern thought on education is not knowledge for the sake of knowledge, not even knowledge with a view to future possible work, but knowledge through work. Work first and knowledge next. If the view be correct (and we all know that it is correct) that a child is born with an irresistible propensity to move and to do something, and if we have also learnt by experience that it is the nation that concentrates its energies on work productive of some material result, that prospers and stands in the front rank of nations, is it right, is it humane, on our part to repress this natural instinct in children, of work on which their individual and national prosperity and well-being depend? Judging from the achievements that our wonderful educational system has hitherto blessed us with, one cannot help thinking that, if instead of

thousands of graduates and tens of thousands of matriculates that this machine is annually producing, we had in the same number, farmers, gradeners, traders, shop-keepers, masons, carpenters, miners, spinners, weavers, iron-smiths, tailors, shoe-makers, dairy-keepers, fruit-growers etc. etc., the gaunt spectre of partial or complete starvation that stares the country in the face, would have long since ceased to exist, and the sad spectacle of young and middle-aged men with weak nerves, sunken eyes, atrophied hands and tottering legs, searching for a "post" and finding "no vacancy" would have been averted. These born manual workers, forcibly and fatuously and irrecoverably metamorphosed into inefficient, ineffective and unproductive thinkers and writers and talkers would have produced more food-stuffs, more clothes, more manufactured articles, more raw products and would have lived a life of health and strength and independence to boot.

But, unfortunately, we have chosen the easier, the less responsible, the less costly mode of educating our children whom we delight in calling the future props of our society and the preservers and perpetuators of our race and civilisation. Clearly, herding together hundreds of children in schools and colleges, where ink and paper and talk and chalk are the only means required for imparting instruction, which is mis-styled education, is the easiest and most convenient device for shifting off the responsibility of real education. And what precious little our "educated" matriculates carry with them in the world of action and competition after this hard grind extending over a period of ten years? Horribly bad English, crammed and undigested scraps of historical, algebraical, geometrical, arithmetical, and geographical information which in most cases oozes out because, put to no practical use, it leaves no appreciable trace behind. The ambitious hope of a matriculates, the summum bonum of his decade old Tapascharyā, too, gets a rude shock when in his breathless hunt after a petty clerkship or teachership he unexpectedly receives a sharp buffet in the shape of "Rejected". Just imagine the pity, the tragedy of the situation, when a young and energetic man with immeasurable potentiality for work, is willing to sell himself to society for a veritable mess of pottage and is snubbed with the word "Rejected," expressly or tacitly. His history and geography, his mathematics and vernacular, now help him no

longer in solving the problem of all problems *viz.*, that of keeping body and soul together. An eye-sore to his parents, who look upon him as a burden, without any means of livelihood under the sun, the young man's condition is like that of a foot-ball thrust from home into the world and from the world into the home. Had he been made to devote one-third of his scholastic period to the acquisition of some technical skill, or to productive manual labour of some sort or other, his fate would have been quite different. His eyes would have beamed with hope and fervour and he would have let loose his pent up energies in a titanic struggle, instead of frittering them away in despondent sighs and sobs. But, unfortunately, the rare torrential showers of Rs. 1,000 p. m., Rs. 500 p. m. and the comparatively more frequent drizzles of Rs. 100 p. m., Rs. 50 p. m., Rs. 30 p. m., at least Rs. 15 p. m. engender in our Chātak hearts the hope, that some one of these will, at last, surely quench their thirst. Monsoon after monsoon passes, Nature smiles exuberantly in her fruits and flowers and foliage, birds sing their merry songs, but many of our Chātaks vainly shout themselves hoarse, with their parched throats. The youthful matriculate or for the matter of that, the youthful graduate, bravely pursues the feeble, flickering will-o'-the-wisp of clerkship or teachership, till the latter suddenly disappears in the void and leaves the pursuer in the desert of sorrow and disappointment. Yes, to be sure, if we wish to see India rise in the scale of nations, if we wish our posterity to be strong, healthy, prosperous, and independent, we shall have to devote greater attention to this problem of education than we do at present. We shall have to give priority and prominence to manual labour, to arts and sciences that are productive of food and raiment, to industry and manufacture, to trade and commerce, to technical skill, to scientific discoveries and inventions, in our scheme of education. The fallacious notions of dignity and respectability born of the undue importance that we have attached to purely literary instruction, will sooner or later have to go and the manual labourer adding to the total wealth of the country, will have to be ranked on an equality of status with the brain worker, who though indispensable in the interests of the body politic, is after all, a consumer and not a producer of wealth.

Our fields will have to become our schools, our schools will have to become workshops, and our colleges will have to

become our laboratories, for years together, before we can hope to be economically independent of other nations and solve the problem of our poverty. When hundreds of private schools and colleges, with the sole view of encouraging manual labour and technical skill, spring up every year, when a great part of the money that is at present spent upon the teaching of unproductive brain, labour is devoted to the maintenance of technical schools and colleges, when enterprising young men devote themselves to the pursuit of productive arts and industries, the condition of India will be very different from what it is at present.

EDUCATION OF THE ADULT WOMEN*

By Mr. G. K. Deodhar M. A., C. I. E.

Member of the Servant of India Society, Poona.

I am not here merely to give an account of the institution that we are maintaining. I wish to urge on you the extreme need of educating the adult women of the country. It is regrettable that during 1925 and 1926, the percentage of girls under instruction in India has risen from 1·2 to 1·3 per cent. only. Even this general advance is not an advance among all communities. Very little is being done for the education of adult women. Even for the education of adult men, Government is doing nothing. In the Punjab where a serious attempt is being made for Adult Schools, there are 2,900 Night Schools while there are only 500 more in the rest of India. That is not an encouraging figure for the whole of India. Out of every 100 adult women, there are at least 35 that are fit for education. The question of the education of adult women deserves, therefore, a more serious consideration than that of adult men.

* A summary of the lecture, prepared from notes taken by the reporter.—
Editor.

Machinery is however required for the tackling of this all important problem. Ladies' social clubs are gradually coming into existence. These ladies should take up this problem. I do not expect Government to take any serious interest in the education of adult women. A certain Government official told me that it should come within the purview of social service and that the financial burden should not fall on Government. I do not share that view. I am of opinion that it is not a condition of education that it should be given only at an early age. On the other hand, adult education carries with it many advantages. In the adult mind there is a keenness of desire to learn as well as a developed understanding, qualities which are not possessed by the young. Some of us in Poona realized the importance of the education of adult women and undertook the work. The Poona Sevasadan to say the least, is a very big effort made in this cause in this country. My purpose in addressing you to-day is to request that those of you who are keen in this subject might take up this work. The Sevasadan taught about 1500 women most of whom are either widows or married women. The education among other things gives them economic independence. It is suggested in the Nehru-Scheme that suffrage should be given to all adult men and women but such suffrage can never be properly used without education. Again, the country is at this time in need of trained lady teachers, nurses, lady doctors, and midwives. That is another argument in favour of the education of adult women. There is one more point that needs attention. We have been agitating for the Indianisation of Civil and Military services. But we have never thought of Indianising the Social service. The work of social service has so far been carried on by foreigners. Social service is more important than your Civil and Military services. There should be Indianisation of this also. If Indian women are educated, they can take up the work of social service. It is gratifying to note that the Royal Commission on Agriculture has referred to the work of the Sevasadan in four different places. It has been training women for social service. You will be glad to learn that we have received demands from such distant places as Nepal and Benares, for ladies to carry on medical relief work. Where are such ladies to come from? Unless we take up the problem of training them for these purposes, we will not be able to solve the problem of national advance. For social reform, economic advance, political progress and general uplift

of the country, we must, among other things, educate adult women. We in Poona, are getting some women trained for the general national uplift.

I commend this problem to you with a hope that a Federation like yours consisting of teachers and educationists from all parts of the country will take up this important work in right earnest.

HEALTH OF SCHOOL CHILDREN*

By Mr. D. M. Dar

Friend's A. V. M. M. School, Itarsi.

By the words "school children" I mean not only those who are actually attending school but all children of school-going age who are in the making and who if properly educated, schooled and cared for, will become good citizens of this country and the world. But I do not propose discussing here to-day the problem of the boys and girls in boarding schools and hostels, who are comparatively better off than those who attend day-schools or do not attend a school at all.

Health is not merely freedom from bodily ailments; it means full growth of the whole man which enables one to use to the utmost all faculties of mind and body and draw full pleasure from their use and from one's surroundings. Nothing enduring can be achieved by those who are not healthy. If the health of those under instruction be neglected their education is incomplete. They become sickly book-worms of little use to themselves and to the world.

* A summary of the lecture, prepared from notes supplied by the lecturer—
Editor.

Some of the Romans who have become famous and whose lives we love to read believed in the ideal, "Be strong". They achieved wonders and if Indians would like to achieve similar wonders they must adopt the same ideal. It is interesting to note that the Plebeians were co-fighters with the Patricians in many a Roman war and were growing in strength along with their masters and could eventually force the latter to yield equal rights. But in India the school children of to-day, the would-be citizens of to-morrow, are but punny little book-worms, developing unseemly frames and shocking appearances. They can never be great for what little strength they possess will all be spent up in earning their own livelihood. A healthy body may not always have a healthy mind but a healthy mind always needs a healthy body.

It is time now for Indian parents to realize that many of the Indian children are unhealthy. The parents love their children and would do anything to make them happy but they do not appear to know that by neglecting the health of their children they are ruining their lives doubly. First, the life is shortened and what little he has, the child is not able to enjoy. It is the duty of school masters to bring this fact home to the ignorant parents in cities and villages. By their drink habit and immoral lives parents invite a number of diseases into their homes and the children in the families are the easiest prey. They grow dull and lazy, have an attack of malaria or suffer from enlarged spleen, and some are imbeciles, weak-brained idiots, intemperate in habits and addicted to narcotics. The children from the slums are often dull and their dullness is the inheritance of their parents' intemperance.

If we would bring about any reform in this state of affairs we need :

1. Periodical *thorough* medical inspection of school children.
2. *Immediate* remedial measures where necessary.
3. Provision of *proper* nourishment in school, if the same is not available at home.
4. Use of preventive measures.
5. Skilled aid in chronic cases and to the defectives.
6. Maintenance of sanitary surroundings *about* a school house.

7. Propaganda to teach health habits.
8. Well lighted and ventilated class-rooms and good furniture.
9. If possible open-air classes.
10. Organised physical exercise.

Reading and writing, manual work and play, sleep and rest must all be distributed in proper proportion. Sedentary occupation, and persistent brain work should be avoided. Neither should we encourage mere play and rest. Children must be healthy and active and fond of work. It is also necessary to see that with physical health we do not neglect the mental health of children. It would be interesting to read what they are doing in U. S. A. for the care of the American child.

"America is safe-guarding with scrupulous care the health of the future generation. Child Guidance Clinics, which are rapidly growing in both the United States and Canada have on their staffs a psychiatrist (or mental expert), one or more psychologists, a social service worker, and psychiatric social workers, so that the discussion at the staff conference which is held upon every child "problem" brought to the clinic, embraces the social, physical psychological, and psychiatric aspects of the case. After discussion a plan of treatment is formulated which covers considerable ground and may include the recommendation of a change of school or alteration in class placing. Great trouble is taken to secure the co-operation of the child and to give him or her an insight into the causes of his or her failure. The primary aim of child guidance is to restore to a normal healthy condition the "problem" child. The scope of the work includes cases not only of lying, stealing, truancy, and sex mis-demeanour, but also of many other faults and delinquencies which the usual methods have failed to cure."—*Times of India, Illustrated Weekly*, 14th Oct. 1928.

India will soon be left far behind if she does not in earnest consider "Health of School Children" as a question of foremost importance.

EXTRA-CURRICULAR ACTIVITIES IN THE HIGH SCHOOL

By Dr. G. S. Krishnayya, M. A., Ph. D. (Columbia)

Professor of Education, University of Mysore.

THE main function of the school through the ages has been to create good citizens. "Good citizens" has meant different things at different times among different peoples. To some peoples it has meant brave and efficient soldiers; to others, individuals well-versed in art, music, and the so-called cultural subjects; to others still, it has meant individuals who not only supported themselves vocationally, but who also took an interest in the welfare of their communities and country, although such an interest did not benefit them financially. But no matter what the ideals of the particular people have been, the school has been looked upon as the maker of citizens who could take their places in the existing state of affairs and contribute to the further development of the ruling type of civilization. All this is neatly summed up in Dr. Briggs' words: "The first duty of the school is to teach pupils to do better the desirable things they are likely to do any way, and to reveal higher types of activities, and to make them both desired and to an extent possible".

And yet after about two centuries of British schooling we are constantly told that we lack a number of qualities and traits which a progressive people should possess. We do not co-operate with each other. We lack initiative and practical-mindedness. There is no spirit of enterprise. A sense of responsibility is conspicuous by its absence. Originality and independence are unknown. The critical faculty does not function. Powers of organization are rarely found. And so on *ad nauseam*. If these charges are true, and if we do not possess or exhibit those fine qualities, does it mean that the citizen-making institution has functioned? We might grant that some of these drawbacks have been with us for several centuries. We might even grant that some of them have become part of our nature. But then what is education for, if it is not going to change conduct? If an educational system has not set itself to correct inherent or long-standing defects and drawbacks, it has failed in its mission. A genuine philosophy of education for India

would take our weaknesses, our needs and our opportunities into consideration and aim deliberately to meet them. Given a system where knowledge is synonymous with education, where university examinations occurring once in two or three years are the sole criteria of a candidate's ability and achievement, where the text-book is expected to be crammed as a book of texts, where practical or physical activities are not obligatory and which gives the students no opportunities for co-operation, initiative and organization, and then, dare you be surprised or annoyed that they are not different from what they are.

But now we know better. And we are informed that our education is in our own hands. Aware of our drawbacks, we may work to overcome them. Idle vituperation and fault-finding will get us nowhere. It is our task and our privilege to remedy the evils and defects in the training imparted in and through our schools. It is our duty—a pleasurable duty—to see that our schools do *educate* citizens of whom India may well be proud. It is about the ways and means by which such desirable education may be imparted, in spite of the curriculum, that I wish to speak this morning.

If we try to relate knowledge alone to the business of being a good citizen, we have to stop short unable to find the real connections. All the knowledge in the world as to how a good citizen acts and behaves does not mean necessarily that the individual having such information will act in any certain way. Knowledge of law is no guarantee of its observance—sometimes much the reverse. Knowledge and practice must go together. What the individual does is at least as important as what he knows. He must be taught to act properly. Habits are made only through practice; so practice in *making* proper actions is necessary.

There are persons who talk of “being good” and of “being a good citizen”. Evidently they imagine that there is a general quality of “goodness”. But it is impossible to be good apart from doing good acts. It is possible to be a good citizen only through doing the acts which the good citizen does. If we are to make a good citizen, we should first analyse the good citizen into his elements or characteristics, and then deliberately try to produce those elements.

If the individual has no intelligence, he cannot become a good citizen. But other elements are also important—ideals and

habits. It seems, therefore, reasonable to help the student to become conscious of his ideals and then provide situations in which the ideals would be forced to function. "Practice makes perfect", but only by careful watching and correcting can practice really make perfect in the *desired* direction. Extra-curricular activities have a very important function in developing the citizen because they offer so many opportunities for this practice of desired ideals. The regular work of the school offers comparatively few opportunities for the development of desirable social ideals and habits. It is concerned mostly with knowledge.

The objectives :—1. To prepare the student for life in a democracy. If the school is so organized and administered that the student has opportunities and responsibilities somewhat similar, in a small way, to those he will have later as a grown-up citizen, he will be the better able to meet and discharge those responsibilities.

2. To make him increasingly self-directive. Boys and girls who fail in conduct during their first year at college or away from home, are those whose parents gave them little or no practice in controlling themselves and in directing their affairs. In the world the value of such wise self-direction cannot be over-estimated. Extra-curricular activities provide numerous opportunities in which the student may gradually assume increasing responsibility for his own direction.

3. To teach co-operation. Invaluable as this is in India, yet little is done in the traditional work of the school to teach it. Membership in a student council, athletic team or club, teaches co-operation because the student has to exercise it in order to retain his position and standing.

4. To increase the interest of the student in the school. This is done by giving him a small part in the management of its activities. While students may not be able to rule themselves entirely, they are able to manage many of the small affairs about the school. He who said, "It is more blessed to give than to receive" was right. The student who gives of his time and energy to his school, cares for it the more because of his contribution of effort. If we can multiply these opportunities so that more students can participate in running the school, the more contacts shall we have created with the students and the more friends shall we have made. With such an increased interest and responsibility, the problem of rowdiness or

strikes will become inconceivable. A genuine school spirit, *alma mater* feeling, may then come into evidence.

5. To foster sentiments of law and order. The poorest and least intelligent discipline in the world is that which is effected through fear. The best discipline is that which comes from within, and comes because the group itself takes pride in holding up its own standard. Rules are always a challenge. Threats only increase trouble for those who make them. Attempts should rather be made to increase the lovers of the school, and less disciplinary measures will be necessary.

Another way of stating the values of extra-curricular activities would be to say that they make for social training, vocational training, civic training, training in leadership, moral training, training for leisure, and health training. Writing so early as 1915, an American says "Perhaps the greatest dividends which are to be realized from investments in extra-curricular activities will be ethical.....The best method of imparting moral training to the youth is to get him to take part in the actual life about him, for every ounce of moral experience is worth a pound of ethical teaching".

Having seen the need for extra-curricular activities as a back-ground, we may now proceed rapidly to observe some of the more important activities which may be introduced and encouraged in any high school. Later on the problem of organization and finance may be briefly examined. Then it will be time to notice some precautions and requirements without which these activities will become undesirable and wasteful.

The Home-room:—Home-room or report-room organization is a movement which has but recently appeared in the large American high schools. By it is meant that the student reports to a certain teacher in a specified room at designated times during the day. Details of checking attendance, making class announcements etc., are usually cared for at these times. The room is a *school-home*.

The values of such an organization are not hard to find. It enables the teacher and student to become better acquainted. It provides opportunities for developing the personal qualities of the student. The adult must co-operate, be loyal and responsible, having pleasing social characteristics, and right ideals and habits. These can be developed better in a small group than in a large group.

The home-room must originate with the teachers, but it takes sympathy to develop the idea and ideal successfully. The interest of students and teachers is essential as is also a thorough study and discussion of the materials, opportunities, objectives and possibilities. Indispensable are carefully selected sponsors and student-leaders who meet frequently in order to consider further developments and adjustments.

The usual officers may be chosen. The Chairman assumes control of the formal meetings, and acts as an assistant to the teacher. The Secretary reports the minutes to the Council, Principal and publications committee, and finds out what other Rooms are doing. He schedules, with the help of the Chairman and the programme committees, desirable programmes. The selection of a few committees by the officers and teacher not only adds to the number of educative opportunities offered, but provides a distribution of labour which would result in a greater interest and success. Usually programme committees, attendance-committees, welfare committees, house-keeping committees are to be found. It is better to have a few officers and a few committees with actual jobs than many officers and committees for which jobs are to be made. All programmes should be instructive and interesting, and most of them should be socialized.

The Student Council:—Training the student for living in a democracy cannot be accomplished if the school is an autocracy "run" by the headmaster, or a bureaucracy governed by the teachers. It is not such as to fit him for self-direction. Training for life by having to meet situations which resemble the real situations of life is fast becoming the theory and practice of good schools. This means making provision for student participation in control, and adopting some form of representative government. Any plan which enables the student body to co-operate with the Principal and the Staff in meeting the problems of the school, falls within the term Student Council. It may be known as School Senate, Cabinet, General Organization Committee, School Congress and so on.

Students can participate in the handling of the many affairs of the school. The values of the Council rest in a large measure on the teacher-sponsors, and therefore great care should be used in the appointment of these. The student learns by doing. The voter too has responsibilities. The Council organizes and supervises all of the extra-curricular

activities. It should be an elected body representing all the interests of the school, and as such should see that each worthy interest is properly recognized, organized and financed.

There are different kinds of organizations, but the general principles underlying the origin and work of the Council may be mentioned here. It must be *demande*d of the school. A study of the ends to be accomplished must precede any attempt at organization. The Council must represent the school as a whole. The average pupil must feel that he is represented. Both student-body and staff, should be fairly represented. Neither should be suspicious of the other. The Council should not be too large. The organization must have definite powers and duties. The Council must not be considered a disciplinary body either by teachers or students. It will develop only through successful accomplishments which the school and committee can see and appreciate.

The Assembly:—It is valuable as an administrative device or convenience. Through announcements and otherwise, it makes, for a common knowledge of rules, customs and traditions, which means the unification of the school spirit. The main value however is educational. It should supplement class-room work, develop self expression, widen the interest of both students and teachers, correlate the interests of the school and the community, and be a place for recognising worthy achievements. A corporate sense is thus easily built up. It is desirable to have an Assembly Committee composed of several students and two or three teachers, and subordinate to the Student Council. This would be responsible for all the programmes of the year or term. The majority of the assembly programmes should represent the school and its work. Then there are special days which are observed nationally. A better appreciation of their country and a broader conception of patriotism can thus be secured. One good programme a week is better than daily routine affairs consisting of formal talks and announcements.

Clubs:—The adolescent is a "Joiner". The school club offers a fine opportunity for the beneficial capitalization of one of the strongest urges in the adolescent student. Clubs have other values. They provide an enrichment of student-interests which in their turn will make possible the wholesome, and appropriate use of leisure. Because of their variety and number,

school clubs offer fine opportunities for exploring, developing and widening the interests of students. Further, clubs help to motivate the regular work of the school. Whenever possible the club should link up with some school subject. The club and class-room may supplement each other. Club programmes should be based on student interests. These clubs fail most frequently because they have not been organized on a sound basis or carefully thought-out plans. The Council should charter all clubs in the school and no club should be chartered until it has met very definite requirements set by the Council. Club membership should be open to all who have the requisite interest or technical ability. No club should be allowed to elect its members. A club satisfying these requirements might be formed around any interest or school subject. An interested and sympathetic sponsor is essential to the success of any club. Meetings should be held during school time, and should be varied in type so that interest may be maintained.

Dramatics :—From the earliest times the importance of drama as a teaching instrument has been recognised. All students are interested in some form of dramatics. Acting gives the student a means of getting away from himself and of being another personality. It serves to satisfy the natural desire for action. The student likes to express himself. Traditional school practice has tended toward conformity and the suppression of individuality. Plays, circuses, musical concerts, pageants can all be classed under the broad head of dramatics. The value to the actor and to the school is obvious. Class-work can be made interesting by being dramatized. The community becomes interested in better plays and better literature when such are shown to them.

To avoid confusion and to ensure the general interest of the student body it is best to form several committees—for Music, Costumes, Properties and Scenery, Ushering, Tickets, Publicity, Cast, Stage-management and Business. Employing a coach or director from outside is wrong. Pleasing parents is not as important as educating the children. Plays should be chosen with care, and with a proper consideration of available material and the end desired.

Music :—Every one likes music. However, tastes may differ as to the kind preferred. Music in general has a universal appeal. Everyone, throughout his lifetime will hear a great

deal of music. So, it is clear that the school has an obligation in helping to form musical tastes.

School music helps to discover and develop the talent which many students have, but which for lack of encouragement or opportunity for its expression, never develops. The simultaneous use of several instruments—orchestrated groups—may be tried in boys' and girls' schools. In every high school in America, one would find a band, and an orchestra of several pieces, not to speak of choruses. Academic credit is usually given for music. In this music-loving land of ours there is no reason why group singing and group performing, should not become common and universal. Music contests among students who have musical ability is a good device for the motivation of music education.

Literary Society:—One of the oldest activities in the school is the literary society. In one form or another it has persisted since the early contests of the Greek and Roman schools. Usually too few students participate and the programmes are uninteresting. The programmes could be made more interesting by the introduction of original stories, poems, essays, by simple dramatizations, debating, reviewing current events, book and dramatic reviews, biographies, public speaking etc.

For improving debates, it may be suggested that the educational values of the debate instead of the winning, be emphasized. It is desirable to use extemporaneous debates, to encourage intra-scholastic debating, to choose reasonable topics, to emphasize argument and discourage glibness, and to seek the co-operation of the entire staff.

Citizenship:—Various methods might be used for training in citizenship. Among them are morality codes, creeds and pledges, citizenship balloting, self-rating scales, and record cards, citizenship awards, discussion and dramatization of the elements of good citizenship, citizenship contests and organized courses in citizenship. School spirit and morale are important elements. Morale is based on confidence and ability. Confidence is based on knowledge of ability and pride in it. The school must provide opportunities for the student to participate in its life in order that he may feel a direct personal interest in it. Its organization, programme and activities must be such that he can take pride in them, and he should have opportunities for the expression of this pride. The staff on their side should

encourage an alumni-spirit and devotion by the treatment they give the old boys. If the relations between the pupils and teachers were wholesome, such loyalty would be almost inevitable. Not many high schools and colleges have managed to call forth this attitude—and almost no government institutions.

One of the important elements of good citizenship is courtesy. The staff must recognise and accept responsibility for teaching it. Plans for teaching good manners should be reasonable, progressive and continuous. The pupils themselves should help to develop and execute these plans. It may be taught through association and observation, by the use of illustrations, in literature and history, of campaigns and drives, by formulation and codification of rules of good conduct, and by making a definite study of courtesy by means of books, assembly and home-room programmes, problems, quotations and publications. Learning about courtesy does not ensure courteous-conduct. It implies habits as well as standards, and habits are developed only by practice.

Athletics :—The value of athletics and physical exercise for Indian schools and colleges, for boys and girls, cannot be over-estimated. There is no hope for India unless this aspect is duly stressed and weakening and devastating causes and customs are attacked. The trend in the west in athletics is very strong now towards mass participation, entire class or school competition and there is a consequent emphasis upon making available for all students the fine educational opportunities of athletic competition.

There are many other activities which are important and interesting but which cannot be dealt with at any length and so they will only be enumerated—Excursion Parties, School Newspaper, Magazine, the Hand-book, School Banks and Banking, Scouts and Girl Guides.

Some precautions need to be considered before closing. It is likely to be urged that these extra-curricular activities will take up much of the student's time that should be given to his class-work. In order to limit the participation of over-enthusiastic youngsters, and to encourage the diffident, a point-system or a system of majors and minors is usually used. However it may be said that if extra-curricular activities should not interfere with the traditional curriculum, neither should

curricular activities interfere with the more effective extra-curricular activities.

Finance.—It seems best to assess the whole student body a certain fee, the collection forming the fund from which the different clubs and associations draw. It is advisable to have one of the teachers as treasurer. He may be assisted by one or two students in the book keeping etc. Too great a risk is involved in entrusting large sums of public money to the care of high school youths.

The Director.—A consideration of the task of the Director will show that the requirements for such an office are of a high order. He must be a leader. As a leader, he must be a teacher, an administrator, a counsellor and a friend. He should have the best educational and professional preparation as well as experience in teaching—these in order that the other members may have proper respect for him. A pleasing personality, sympathy, unbounded enthusiasm and a sound educational philosophy in addition to the more technical requirements are the pre-requisites of the office. Whether these activities be directed by a full-time or part-time director or the Principal, all of the basic principles suggested above will apply. Sometimes one of the regular teachers may be directing an activity, and in order that he may not be overworked his extra work should be put into his school period. Staff guidance must be intelligent, steering between the two possible extremes. The relation of sponsor to the organization should be one of guidance and advice rather than one of dominating direction. The pupils should be encouraged to think and plan wisely and to express their thoughts freely. There should be constant encouragement of initiative, resourcefulness and originality.

There are several books published in America on this subject. There are few in England, if any. There are three books with the title "Extra Curricular Activities", one by Mckown, a Macmillan publication, one by Wilds of the Century Company and another by Forster. These will do for the present.

Let me close as I began. It is necessary that attention should be given to nation-building and citizen-making activities outside the curriculum so long as the prescribed curriculum devotes itself entirely to the accumulation of facts. In view of the great possibilities that lie along the line of these activities

I hope and trust that you will give this aspect of school-work your serious attention and your best effort. Then and then alone will the school have discharged its obligation to this and the succeeding generations, teaching people to live co-operatively, to think clearly and critically, to exercise initiative and independence, to shoulder responsibilities and practise fair play, to build strong bodies and active minds, and to serve their God by serving their fellowmen.

ENGLISH TEACHING IN COLLEGES

By Dr. Edward Parker, M. A., Ph. D.

Professor of English, Elphinstone College, Bombay.

I have a complaint to make. This Conference—and, I think, all conferences—ought, so far as the papers read are concerned, to have been run on principles enunciated by the great mathematician Lewis Carroll in his *magnum opus* “Alice Through the Looking Glass.” That is, the Secretary should first have asked speakers for their papers and then for their subjects, not first for their subjects and then for their papers as, following the usual precedents, he has done. I, at least, should then have been saved from the situation in which I now find myself, for I have promised to speak on “English Teaching in Colleges” and now, having prepared the lines of the paper, the title ought to be any one of a dozen others but almost certainly not the one given. However, the title on the agenda paper is wide enough to cover even the largest sins of vagrancy and poaching, and I promise not to emulate the candidate who, faced with the question :—“Explain the principle of the pump”, began by answering, “In order to understand the principle of the pump, it is first necessary to understand the principle of the wedge”, and then gave his examiner the full benefit of his cramming.

The young English Professor in a college enters upon the teaching of his subject as if it were like any other of the subjects in the University curriculum, except that, as he knows, it is far the most important! As time goes on, his sense of his own importance in the University scheme seldom diminishes but his faith in his methods of presenting the subject does. For he has, let us hope, early made the discovery that, with some assistance—gladly received and recognized—from French, and a little besides from German and Latin, his subject is carrying on its back the burden of representing the whole of the European mind and civilization, and his business is not merely to teach “English”, whatever that connotes, but to stand for a tradition and a point of view distinct, in many respects, from the more venerably aged and firmly established one already firmly rooted in the minds of his pupils. The professors of the various sciences he will find to be allies of his in their objectivity and their method, which are confessedly Western; but the subject-matter of Science knows no geographical boundaries or points of view, and that of History and Economics, so far as my knowledge of the Bombay University extends, is confined in practice to India. Therefore, save for the methodistical agreement of the scientists and the lively sympathy of the French, German and Latin professors, he will find himself in rather a cold world.

Then, look at his task! The English staff, taken collectively, is the only one in the college that meets the whole student body in those daily wrestlings misnamed ‘lectures’. It is exhilarating, of course—when one feels equal to anything that may happen—to contemplate the fact that the college couldn’t go on without one—‘one’ here meaning the English staff—but the actual accomplishment of an Atlantean task is rarely as pleasurable as its contemplation. From eleven in the morning, or thereabouts, till some hour in the afternoon—may it be as early as possible!—what the Germans call ‘the whole student-ship’, be it 400 or 1,400, must be paraded under one’s eye and duly exercised and drilled so that it may walk truly and steadily in the English way or, at any rate, as Byron said about the Latin he could never master, “cherish through life a firm belief that it exists”.

Now that I feel that I have your sympathy, I will dare to take this road, which I have called ‘the English Way’ and try

to show what the English professor has to face when he is called upon to cut or lead the "Way" through or round the thorny legalities of University General Regulations and the equally stubborn but more elusive resistances of the student-mind. If I linger to pick up a reminiscence or two to ease the way, I must ask your indulgence for their personal flavour.

First, then, with regard to the University's General Regulations,—and here I am confining myself necessarily to those of the Bombay University; I can only hope they are better elsewhere in India.

Concerning the grouping of subjects—which is the chief thorny legality in General Regulations—in the First Year and Intermediate Courses I have very little to say. The present proportion of two languages out of four subjects in both years is far too high, but, if the introduction of the vernaculars is going to make the proportion into three languages out of five subjects, then the second state of these years will be worse than the first. If one may be allowed an opinion on what is well known to be the most disputed educational question in the Bombay University at present, I mean the vernacular question, my opinion would be the rather Irish one that, whether the vernaculars get in or not, General History and Geography ought to. It ought not to be possible for an English Professor to be told, as I was once told, by a First Year student that Mesopotamia is in East Africa!

No, my quarrel with General Regulations does not lie in its provisions for grouping of subjects in the First and Intermediate years; it lies in the provision for the B. A. years. I am well aware that the present scandalous Bombay B.A. degree, Pass or Honours, in *two* subjects is the fair fruit of an old debate but, even so, what made the University create an Honours group of Languages only? Why must an English Honours student be forced to take a language for his second subject? Why might he not take Philosophy or History or even Economics, if he wanted to? In fighting against one form of oppression, the University, it seems to me, had been bitten with the same virus, with the result that the English Honours students of the last decade and a half have graduated in one literature and a half (the half means a 25% mark in the second language, which is all the benignant University

requires of them) and left their Alma Mater gloriously ignorant of everything else in the world of Knowledge.

That is bad enough. But the Pass man is worse than his Honours brother; that is, if there *are* any Pass men, for the Pass work in Arts is so exiguous that all the students take Honours! The Pass man is worse because he does less work in the same number of subjects. The Bombay University has, in fact, no Pass B.A. course and no Honours B.A. course, as these terms are usually and reasonably understood; it has a two-subjects degree in which, according as a student does a greater or less quantity of work and makes sufficient marks in the exam., he receives an Honours or a Pass class. All the Arts students of Bombay are, in their B.A. years, specialists, pinchbeck specialists, supermen who have specialized away their four fingers and left themselves a thumb.

It is the current idea of Specialism in studies, or rather the idea that got into the University courses some fifteen years ago which is, then, the enemy in General Regulations which has destroyed much of the value of our studies and which merits a closer inspection.

I have just called the present-day Arts graduate of Bombay a fingerless superman or something equally painful. He may retort with truth that it is the University that is responsible, the University with its industrialized conceptions of intellectual labour. For, what has happened? I believe this has happened; I believe that intellectual men of a generation or two ago in Europe, struck by the results which were being produced in the industrial world by subdivision of labour, began to apply the same methods in the world of learning, expecting confidently to get similar results. Now, it may be true that, if fifteen men divide the work of making a pin amongst them, they will make pins infinitely faster than fifteen men who each make the whole of a pin. That may be an industrial economic 'law', provided the machines which the two groups of men use are not also taken into account. It may also be a kind of 'law' in the world of scientific research that the mass of scientific output is vastly increased by subdivision of the sciences; perhaps, indeed that is the only way in which progress can be made in the huge complexity called Science. The intellectual men of a former generation have, therefore, been largely justified in transferring the

practice of subdivision of labour from the industrial to the scientific world. But let it not get into the educational world until the very latest stages: that is my contention.

We educationalists have to follow, not 'laws of production' but, 'laws of natural growth'. It is definitely not our business, in schools or colleges, to 'produce learning' or, as the phrase is more usually turned, 'to add to the present stock of knowledge'. Let us leave that to the postgraduate schools of the University, though I myself believe that postgraduates add nothing worth while to our knowledge by their 'researches', nothing, that is, save psychological experience of the postgraduate mind, which is dearly bought at the price of their sufferings while they perform the feats called 'research work'.

I repeat that it is the educationalist's duty to follow 'laws of natural growth', one of which is certainly a law of specialization of functions. An example of this particular law is, I believe, to be found in the function of the adult human thumb. An anthropoid ape and a human baby, I understand, grasp a solid by curving the four fingers and the thumb round it, all from one side, and pressing it against the palm of the hand. The ape persists in that, but the baby learns to 'specialize' his thumb by turning it round so as to face the fingers. His prehensile powers with the hand are thereby much complicated, and in certain directions improved *e.g.* in holding very thin articles, though in certain other directions, *e.g.* in swinging from branch to branch of a tree or from rung to rung of a horizontal ladder, they are decidedly not improved, for he cannot beat the ape with unspecialized thumb there. One thing, however, the 'specializing' baby does not do: he does not cut off his four fingers in order to specialize with his thumb. That is not a 'law of natural growth'. It is, however, exactly what we in the University are doing with our students. We are making Arts students in Honours English cut off History, Economics, Philosophy and certain Sciences so that they may develop their English! And what is English if it is not English History, English Economics, English Philosophy and the English interest in the Sciences? What is English Poetry but the fine flower of experience in the world of thought and of men? And how shall these students of English know anything of their subject if their connection with its sources

in the mind of man is cut off at the roots? "What does he know of English, who only English knows—(*sotto voce*) and a very little French, or German, or Sanskrit, or Persian?"

Because of the University General Regulations, then, the English Professor finds his work in the B. A. classes badly hampered by the extremely inadequate general knowledge and preparation of his students, and the English Honours students, in particular, cannot be said to be properly trained in their subject because their intellectual interests are far too narrow. What, I feel, is required is an entirely remodelled degree course designed to give a broad general training in four subjects at a Pass B. A. standard and, in separate schools, a deeper and more advanced training in three subjects, reasonably allied to each other but not compartmented as at present into Language, History and Philosophy groups, rather allowing a distributed selection among these sets of subjects. Whether this more advanced course should lead in two years to an Honours B. A. degree or in three years to an M. A., is a secondary matter; the principal matter is to get the great majority of degree students drafted into a broad general sensible course which shall give a pass B.A. man a real grip of the thought and art of the present world, while a small proportion of degree students, those with sharper brains and greater keenness for study may choose to do a great deal more work on a slightly less broad basis, broad enough, however to exercise their intelligence on its chief sides. If and when we get an arrangement like this, the English Professor will not have to try and teach a little of everything under the sun to his Pass students because of their general ignorance, nor will the English Honours graduate be incompetent in even his own branch of learning.

The badness of the present subject-grouping does not, unfortunately, end even with the incomplete and, therefore, damaged graduate. It means that our teaching staff, in English in high schools and colleges, which is necessarily drawn from these damaged Honours graduates, must perpetuate the trouble and make it far worse. The older professors of to-day, educated and trained on a wider basis of general culture, may from their own stores supplement their students' needs, but how are the new teachers and young professors, themselves imperfectly and unequally trained, to broaden their students' perceptions?

Save in isolated cases, where a young teacher or professor has privately developed himself in wider studies, it must be an impossibility, and our students will grow progressively more narrow and ignorant. The chief law of natural growth in learning is that, as a man grows older, he feels the need to add more and more new subjects of study to his list of acquisitions. In the University of Bombay we have reversed this order of nature, and we are paying for it in ignorance and division. We propose to go even further and 'bifurcate' into Arts and Science in the First Year. Verily, when that happens, there will have come fully to pass what Professor Patrick Geddes, himself artist and scientist in one, foretold: we shall have educated our students to be either "illiterate scientists" or "ignorant artists", and there will not be a single cultured man among our graduates save such few as shall have saved their own souls by dint of private studies to supplement the meagre help given them by the University.

Why, it may be asked, do those of us who see this evil not set about to change the Regulations? There is a temporary answer to that: the whole University is about to be reconstituted, and no considerable change can be initiated till the new constitution is working. Like the Austrians before the War, we are all waiting for the Emperor to die; when he does, we all hope we shall be able to get on with the business. And when we have our new Senate and quite new Academic Council and highly democratic and elective University bodies, will things educational have a better chance? I very much doubt it. Under the present constitutional monarchy of the University, vote-catching and canvassing may be bad enough, but at least a number of men who think of education first and of votes and their own election to University bodies last are there; under the coming republic, votes will be the alpha and omega of existence, and power, which is still fairly well distributed in each subject over the members of each Board of Studies and therefore over several colleges, will be concentrated into the hands of one or two men in each subject who are better politicians, not therefore better educationalists, and get into the Academic Council, where all the really big work, the shaping of wide policy, will be done.

I have spent much more time than I meant on needed reforms, in Bombay at least, in the place of English in an

University curriculum. The gist of that matter is that English ought not—nor any other language either—to be cut off from subjects of fact and inference, like History, Economics and the Sciences, and thus driven to the alternative of either trying to supply these omissions itself (which it can only do amateurishly and at a hugely incommensurate expenditure of energy) or of reducing itself to the negligible level of an elegant accomplishment, a study of “belles lettres”.

I must turn now, with an apology for having confined myself hitherto almost entirely to Bombay matters, to a matter with which English professors have to deal all over India, in these days of a booming higher education and of colleges each the size of small Universities. This is the subject of Mass-Instruction and, therefore, of Mass-Discipline.

One part of this subject is none of my business, I mean the selection of men suitable to become college teachers. We want neither mere bookworms, nor cheery fools nor sergeant-majors in our professorial chairs; but we do always want—and sometimes very badly lack—men who know and love their subject but who, in their teaching, think first of their students and then of their subject, who, in the old phrase, when they undertake to “teach John Latin”, not only “teach Latin” but, much more, “teach John”.

To get such men is the whole world’s trouble. Our particular trouble in India, and above all the English professor’s trouble, since he (corporately) has the whole college to teach, is the instruction and management of huge classes. How big these classes are not even the Economics professor knows. The only men, in this University at least, who do know it are the Physics and Mathematics men who take the First Year class, and that is all that even they know. Have they, as I have, if I may be allowed one personal reminiscence—had to ‘teach’ a joint Senior and Junior B. A. class of over 400 students five periods a week for a year, along with the other usual work? That is an extreme instance, of course, but it is our regular experience, as English professors, to go from a class of 160 to a second of 180 and then to a third of 140 without an interval. I have done that for years, and I know of English professors who do more than that.

Now, I ask you, is this University education? Even if the class-rooms are light, airy, well-furnished, acoustically

excellent—and I know one college at least which, on all these points, should be condemned outright by any self-respecting Inspection Committee—even if the material conditions are the best possible, such a procession of admittedly big strains on a teacher ought not to be possible. It is not possible, so long as current conceptions of time-table making and ‘lecturing’ continue to rule, for an English professor, nor for any professor of a major subject, to give anything of University standard to the main masses of his students. In practice, he expounds a text or talks round and about parts of his subject to the big compulsory classes, and saves his real self and the best of his energies for his small Honours class. He does not, however, escape to his real work with the Honours class without having expended the main part of his physical and moral energy in pumping a modicum of respect for his subject into the big classes that always come first on the time-table. It is of no use to split up your big classes into sections and teach each of these separately: that means only reduplication of “expositions of texts” and “general talks” and, furthermore, the already crowded time-table will not allow of it. As for so-called “tutorial work” with groups from big classes, it is nonsense. Mr. Covernton, of grateful memory, related to me once how, after having obtained an extra professor of a certain subject for the purpose of splitting a class into “tutorial sections”, he went in, after a fortnight, to see how the ‘tutoring’ was getting on and found both the professors ‘lecturing’ in the identically same way as the original single man.

No. My belief, after fourteen years’ experience of this kind of thing, has hardened into the conviction that the teaching we are doing in University classes is, while perhaps higher in the subject-matter, often a mere repetition of high school teaching, sometimes a little better but generally no better. I believe with conviction that good pupils from the best high schools actually go back, in both knowledge and interest in learning, when they go to the University and, as if that were not condemnation enough, I believe that the main body of students, those who are good enough to pass if they work, fool about because the college ‘lectures’ have too little stuff in them to keep them interested and at work.

What remedy, then? I should prefer to cast my suggestion in the form of two advertisements, neither of which,

I am perfectly certain, will ever be found in any newspaper :—

1. Wanted, amid quiet and healthy surroundings, an Arts College, built neither like a high school nor for another purpose for which it has been found unfit and then handed over to education. The accommodation must be for about 500 students, and the library and attached study-rooms must occupy half the space. Plenty of light and air are essential. The building need not be the most ancient in the locality.
2. Wanted, for the above college, a Principal who will forbid his staff to lecture more than once a week to each class on each branch of a subject, who also will expect no student to attend a lecture from which he gets little or nothing. Further, a Staff of experts, none of whom will be required to give more than one lecture a day on five days in the week ; any additional work will be by agreement with students.

May I explain a point or two about these extraordinary proposals? First, the college should have that size because, more than one section in a class meaning reduplication of lectures and being therefore forbidden, the First Year would contain about 150 students, the Intermediate about 100, the Junior B. A. about 60, the Senior about 80 and the M. A. about 30. Next, all lecturing work should concentrated on giving the student, not as at present a weariness and disgust of his studies through doing it painfully for him but, a curiosity to work for himself; hence, the library should be the centre of everything, its location in the college should be central, all the money possible should be spent upon it, and there should be quantities of space round and about it for quiet study-rooms and wide corridors of the old cloister type so that students may either read privately or perambulate in twos and threes and discuss things from A to Z. Then the Staff must be teachers as much as scholars; they must deliver lectures from full notes, and these so few that the professor has time to read and research to the limit of his capacity and that of the libraries at hand. I will guarantee him then attentive classes and full ones, and no trouble about discipline, if he occupies the minds of his hearers, nor about their note-taking so long as he refuses point-blank to lend out his lecture-scripts; every student will be obliged to make his

own system of note-taking. Finally, I ask of the Principal to protect his Staff against over-teaching students, which is the principal bane of Indian University education to-day, and at the same time oblige them to give good stuff in the few lectures that they are expected to give by, himself, putting no pressure on students to attend. All this farrago of roll-calls, whether once a day or once a period, and this University requirement of a minimum attendance of days in the term is no less than a curse: under its burden the professor may talk what drivel he likes, the student must still attend, and, conversely, since all grades of student-intelligence must attend every lecture, the professor must keep down his subject-matter and style to the lowest mean. Banish all roll-calls and minimum attendances, and the character of each professor's work would stand bare, and the student, freed from an absurd tyranny, would come into an honest relationship with his professors and therefore with his work.

The first and only article of my educational creed is Academic Freedom. Without the personal and individual freedom of professor and student we may get showy attendance-lists, big and crowded colleges and magnificent examination results and many signs of a flourishing educational institution, but to one whose eye has kept watch over these things and seen the facts of life underneath, where freedom is not, these results are a lie and are responsible for the world's present judgment that the colleges are 'mills for turning out graduates'. When are we going to have a college and an University which will trust the students and professors who are its real and only life? When are we going to have Academic Freedom? When are we going to have a college which is more than a slightly glorified high school?

SCOUTING *

By PANDIT SHYAMSUNDAR SHARMA, B. A., L. T.

Headmaster Maharaja's Noble's School, Jaipur.

यदा यदाहि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ †

At a time when narrow nationalism and race-hatred had set the hand of the clock of world's progress back, when one nation was watching an opportunity to jump at the throat of another Sir Robert Baden-Powell's proposal for an international organization—Scout Movement—was a God-send; and there was much truth in the remark of Lord Kitchner when he said that blood and money would not have run wild like water in the great war if Sir Robert had thought of the movement a few years earlier.

Scout movement has made tremendous progress in recent years in all the civilized countries of the world. In England the movement was started in 1908; by September 1909 the number reached 10,000, and after a period of three more months it went up to 80,000. In U. S. A. the scouts numbered 400,000 in 1920 and the then President of U. S. A. wished that every boy in his country should be a scout, that their number may be 10,000,000. The Boy Scout Movement is fast developing into a true international movement binding one nation to another by the chain of brotherhood.

The methods of education in vogue failed. In fact modern psychology had predicted as much. People forgot that education and not instruction was the real thing. New methods were devised but much was still left undone. Ordinary class work left little scope for character building and foot-ball and cricket produced a one sided development. The scout movement helped educationists to supplement the school work so as to produce in a student an all-sided development. More than half of his time which he spent out of school in the unorganized

*A summary of the lecture, prepared from notes supplied by the lecturer—*Editor.*

† Says Lord Krishna to Arjuna : Whenever people forget their duties and become irreligious, I appear on this world of mortals.

activities causing lot of waste, was being spent in well-planned activities supervised by the scout master.

“A nation owes its success not so much to its strength in arguments, as to the amount of the character in its citizens. For a man to be successful in life, character is more essential than education.” But character training is very generally the result of environments. Thousands of boys who are, through misfortune, born and brought up in unhappy environments can be saved by scouting which creates round them better surroundings in clubs and camps and sports, where they learn to play the game for the team, are trained in social service and self help and are impelled to do at least one good turn a day. Active out door life and clean habits improve their health and make them better fitted for civic duties.

In these days everybody knows what a scout is. His honour is to be trusted; he is loyal to God, King and Country; it is his duty to help others; he is a friend to all; he is courteous and obeys his parents and scoutmasters without a question; a scout is thrifty and clean in word, thought and deed. It is, however, important to know what a scout is not. The Scout-Movement is not a military organization. A scout may help his nation in times of war just as a member of the Red-cross organization helps his or her nation in war but Scouting like Red-cross is non-military. The khaki uniforms, the parades, the bugles, and the drill have often led people to think that scouts are cadets who will later develop into full-fledged soldiers. There is nothing to prevent a scout from entering the army if he chooses to do it but he is not trained with that aim in view. Scouting is a non-class international movement; it is non-sectarian in character but not on that account non-religious. It is not a charity organization, nor is it a school coaching children in a definite curriculum and for a definite examination.

In spite of so much push from Government, the scout movement in India is not making that rapid progress which one would like it to do. It is not receiving from the public the full measure of sympathy and co-operation which the movement deserves. Majority of the public do not yet know anything about scouting and those who know often do not know it as they ought to. I therefore appeal to you to help the cause of scouting:

- (a) by sending your sons to boy-scout troops ;
- (b) by helping the scout masters by taking up a part of their work ;
- (c) by offering useful suggestions ;
- (d) by addressing the scouts on good and useful topics ;
- (e) by becoming scoutmasters yourselves.

For in the words of Lord Krishna quoted in the beginning the scout movement has appeared in this world to revive in our minds better sense of duty towards God, King and Country.

SECONDARY AND HIGHER EDUCATION OF WOMEN

By Prof. D. K. Karve, Poona.

*Founder of the Shrimati Nathibai Damodhar Thakarsey Indian
Women's University.*

There is no need, at least before such an audience as this, to dwell on the necessity of secondary and higher education for women. The majority of the educated people are in favour of such education for girls. We meet now with very few educated people who hold the idea that education of girls beyond the primary stage makes them unfit for married life and is detrimental to the well-being of society. People in India are coming slowly but surely to realize the fact that the differences in the cultural level between men and women of the same family are daily increasing and are adversely affecting the family life and harmony as well as the advance of society. The education of boys is daily becoming an unquestionable necessity and their secondary and higher education is making comparatively rapid progress. This ever-widening gulf between the intellectual attainments of our boys and girls is bound to affect our family and social life. The greatest and most important question that confronts us to-day is the devising of means to spread secondary and higher education far and wide among our women. We

must carefully take stock of the past efforts and find the circumstances that check the advance of such education. If we find that our method and system of education are acting as a deterrent we must be ready to proceed along new lines.

If we look to the facilities available for women's education, they are miserably poor. Both Government and private agencies have failed to provide facilities enough for the task. The Government agency is comparatively costly and owing to the financial condition of the Bombay Government an adequate number of girls' schools is not provided by them. I may cite as an instance that the five middle schools started by Government about 1916 have not yet grown to the status of full-fledged high schools although there were pressing demands from some of these schools to open higher classes. Permission was not forthcoming apparently because of the inadequacy of the number of students ready to join these classes but really owing to inadequacy of funds as the Secretary, Educational Department has now openly declared in the Bombay Council. The majority of our girls give up their education rather than join boys' high schools. Owing to social prejudices we cannot expect any appreciable results from the system of co-education although a few parents do send their girls to boys' high schools in towns where no provision for a separate school for girls is made. This is amply proved by the attendance of girls in Government middle schools, and secondary schools of the Indian Women's University in several district towns. These facts clearly show that more facilities in the form of separate high schools for girls ought to be provided for.

This work can be better achieved by private agency than by Government. It is less costly and appeals more to the people. Let me, however, make one point clear *viz.* that girls' schools will have to be given a greater proportion of grant-in-aid than those for boys. The income in the form of fees realized will be insignificant for many years to come as parents do not consider it a paying proposition to spend liberally on the education of girls. The starting and conducting of a girls' school is impossible without a substantial outlay in the beginning and even at later stages it is not possible to conduct it efficiently with the present percentage of Government grant as a continuous local support is always a doubtful factor in the case of girls' education. Consequently private agencies will

not also come forward to conduct such schools unless a more substantial Government grant is assured. This is so far as the facilities for secondary education are concerned.

To apply the same faulty educational system to our girls as we have been applying in the case of our boys is yet another serious blunder in our educational policy. If we look to the average product of our high schools and universities we find him far below the mark. The unnatural use of a foreign medium of instruction produces an intellectual muddle which becomes apparent as the student reaches the collegiate stage. The student coming out of any of our universities has neither the mastery of the form nor the mastery of the substance and he finds himself at a loss when faced with problems of practical life. We have deified English to the sacrifice of knowledge itself. In spite of this unusual insistence on the mastery over English, the examiners are constantly complaining of the lower standard of attainment in English of the average graduate. Whatever be the justifications of this system in the case of boys, I think we are doing an injustice to the majority of the younger generation of our girls when we try to force them along the same path as is marked out for boys.

I have a firm faith that the adoption of the mother-tongue as the medium of instruction would materially improve the standard of intellectual attainments of our boys and girls. I am emphatically of opinion that sooner or later general education, both of men and women, up to the ordinary Arts Degree will have to be given through the medium of the mother-tongue of the student. The sooner we come to this natural process of education, the better will it be for all concerned. Our experience at the Women's University has greatly confirmed this faith. Not only has the student a better grasp of the subject matter but she can express it far better when she has to impart it to others. Her education thus becomes more useful to herself and to the society when she goes out of the University.

I am fully alive to the importance of the English language as having a vast literature on almost every subject as also to its importance as a Lingua Franca in India and I strongly hold that a good understanding of that language is essential for those that profess to have completed secondary or university education. But this purpose can be secured when we make

English a compulsory second language at the secondary and university stages. I would not mind if there is less mastery over English owing to its subordination in our curriculum, for I am sure, we will gain more so far as real knowledge, we are trying to impart, is concerned.

It has been said that the adoption of the Indian languages as media of instruction is not in the interests of higher education. Our experience at the Women's University points exactly in the opposite direction. The worth of any education will always be gauged by the application of two tests *viz.*, (1) the ability of those that have received education, to apply themselves successfully to practical problems of life and (2) their ability for further pursuit of knowledge. The Women's University has, during the last ten years, sent out about sixty graduates and many of them are successfully carrying on educational work in the country. I may cite the following instances. Miss. Khare worked as a very successful teacher at Amaraoti in the Government Girls' High School for five years and is now in private service of an American lady in Berars and C. P. Mrs. Bhatawadekar and Mrs. Lele are working in a Government aided girls' school in Nagpur. Mrs. Rukminiamma is taken up on the staff of the Girls' High School in Adyar. One of our G. A.'s (Graduate in Arts) has been appointed as the Lady Superintendent of the Government Training College at Rajkot. Our graduates have been instrumental in successfully establishing and conducting schools at Satara, Belgaum, Bombay, Sholapur, Wai, Ratnagiri and Sangli. Not a single lady graduate of the Women's University who is willing to go out for work is without work for the present, and I think you will agree with me when I say that all these facts point to an efficient education which is in no way inferior to that imparted in any of the Indian universities. Our graduates have also shown that they have ability to carry on successfully further studies. Two of them have written theses on Sanskrit Dramaturgy and Alankāras. Two others are successfully carrying on their studies in England; one at the Maria Gray Training College for Women and the other at the London School of Economics. A third has just gone to Europe for further study.

These facts are surely convincing for those who are ready to think of the problem with an open mind. It must be

remembered in this connection that the Women's University has accomplished all this without any support or recognition from Government or recognition from any of the statutory universities.

The question of recognition is, however, of considerable importance to a new university especially when its resources are not adequate. Any professional career becomes practically closed to the alumni of such a university if its Certificates and Degrees are not recognized by the Government and other employers. Many of our students are desirous of taking up the medical profession and if our examinations were recognized by the Bombay University for admission to a Medical College it would considerably help our work of conducting institutions for higher education. Our Entrance Examination has received such recognition at the hands of the College of Physicians and Surgeons and our girls who have joined the B. J. Medical School, Poona and the National Medical College, Bombay, are finding no difficulty in pursuing their medical course in English. One of our students passed with distinction the examination held at the B. J. Medical School, Poona, last year, and has been taken on the staff of the Sassoon Hospital.

The special social and family atmosphere in which a girl is placed, requires a change in the curriculum. I do not advocate that women should be debarred from following certain courses and professions because they are women ; but at the same time I cannot support the idea that women should be refused higher education until and unless the subject matter of their studies is identical with that of boys. In this connection the Calcutta University Commission has expressed its opinion after careful consideration of the situation. I cannot refrain myself from quoting it.

"If the leaders of opinion in Bengal are ready to recognise the supreme importance of a rapid development of women's education and of an adaptation of the system to Indian needs and conditions, and if they are willing to spend time and thought and money in bringing it about, the question will gradually solve itself. Otherwise there must lie before this country a tragic and painful period of social dislocation and misunderstanding, and a prolongation of the existing disregard of those manifold ills in a progressive society which only an educated womanhood can heal,"

What is true of Bengal is also true of other Provinces. Very few educational bodies have taken seriously the suggestion and the warning given by the Calcutta University Commission. Our University has all along been trying to solve this delicate problem on the lines laid down in the opinion just quoted. Most of the universities have now given the concession that non-language subjects may be taught through the language of the Province so far as the Matriculation examination is concerned. In this respect the Madras University seems to be the most backward. I was lately touring through the Andhra Province and I found that although the Andhra University has given option to use the Telugu language, the high schools cannot break through the old prejudice and take advantage of the concession. A few boys' high schools are making a small beginning in this direction, but the Government girls' high schools are the most backward in this matter. Even in the lowest class of the lower secondary schools every subject is taught in English. I was happy to find that the Sherman Memorial Girls' High School at Chittoor, conducted by the Arcot American Mission has adopted the Tamil and the Telugu languages as *media* of instruction in the first two classes of the lower secondary department and that the authorities propose to apply the principle to one higher class.

What is happening in our universities is that undue stress is being laid on subjects that are only suitable for students taking up the present Arts course. The insistence on compulsory subjects like Mathematics and an undue stress on English has kept many a boy and girl from the benefit of complete secondary and higher education. I also feel that a very large number of girls and even adult women would avail themselves of courses of secondary and higher education if insistence on the present day standard of achievement in subjects like English and Mathematics was done away with. It should, however, be insisted on, that these courses should in all other respects be identical with the Matriculation or Degree courses and that alternative subjects be introduced in the courses in place of English and Mathematics. Such courses may not be recognized for service or as an entrance to professional courses but a recognition of such courses by a university would induce a very large number of women to follow them. Our universities in this matter are too rigid and conservative and pay no attention to the necessity of such education.

There is another question about our educational system which must be carefully considered. The average Indian girl is to be educated not with a view to any professional career; her future destiny is married life. Shall we not provide something in our educational curriculum which will enable a girl to discharge her duties as a mother and citizen with greater ease and efficiency? Is it not necessary for us to emphasize in her education the nobler instincts and sublime virtues that go to make a mother? Shall we not better emphasize the Fine Arts rather than lay stress on abstruse subjects like Mathematics? We have to face the fact that 90 p. c. of our girls will marry and get into family life and we must frame for them a curriculum which will give them a better preparation for their future life. This need not prevent the minority of 10 p. c. from chalking out and following for themselves an independent destiny, as men are doing. They can join the men's universities and colleges and even a special university for women that concentrates on the special needs of women's education does provide ample scope for further educational pursuits and careers for this minority.

Let us grant that the ultimate destiny of a Woman is an absolute equality with Man in all man-made institutions. Even then the system which I have been advocating will achieve better and quicker results. There is a restricting environment round the average girl of the present generation because of our social condition. She has only a few years at her disposal to devote to education because of our present lower average age of marriage. For this class of girls a secondary course without too much of Mathematics and with or without English is a great necessity. Our Women's University has made provision for such a course in our high schools, with a University Examination and a Certificate at its end.

This type of general education will enlarge her vision and enable her to take an intelligent interest in the question of shaping the destinies of the next generation.

THEISTIC ATTITUDE IN EDUCATION

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IN these days of economic strife, when everyone is crying for more and more technical education, it may appear somewhat strange that a mere engineer should presume to introduce this subject of Theistic attitude in our education, before this body of educational experts, and, I think, I owe you all an explanation. I hope you will pardon me for mentioning that my acquaintance with educational problems, began with technical education when I had the honour of serving as Secretary to the Visvesvaraya Committee, (1922-23) and I fully appreciate the place of technical education in the economic regeneration of our country. At the same time, I feel convinced that no real technical education is possible in India, unless the whole of our education is made more practical *i.e.*, till we provide more motor activity in every school in the land. This means money, and in the present bankrupt condition of the State, the task seems hopeless. This will have to receive our immediate attention, as soon as our finances improve, but in the meantime, it seems to me even more important, that we should all search our hearts and make sure as to the ideals we wish to follow and the attitude we like to adopt in these problems of reconstruction.

Is Bombay prosperous?—The present economic strife has come to us from the west, and so far, all our solutions for the problems have also been borrowed from the West. To take one example, if Manchester has its mills, so has Bombay, and both towns can be called prosperous according to the Western standard, inasmuch as they both pay heavy income-tax and have the largest number of motor cars running about. But when we look at the slums of Bombay, and the various problems connected therewith, an Easterner, at any rate, cannot help wondering if Bombay is really prosperous. Is the so-called "prosperity" with all its concomitants, considered inevitable in the West, worth having? Is it prosperity at all, and are the accompanying evils really impossible to deal with? These are some of the questions, which cannot be ignored even in considering economic problems; and it is worth noting here

that want of technical education in India has not prevented Bombay from attaining the present level, nor is it responsible for the misery amongst Bombay's working classes. The mill-strike was not due to dearth of technical experts, nor do mills go into liquidation and the Directors into Insolvency Courts, for lack of technical education.

Reasons deeper down:—The reasons, as in every thing else, are to be sought deeper down, in the attitude of both the mill-owners and the mill-hands, towards life. Presumably, both parties wish to be happy and as long as they believe that happiness can be secured by money alone, they discuss wages only, and naturally each pulls his own way, in order to "get rich quick." That is the philosophy of life, which governs modern society—whether we like to admit it or no; and if we think about it a bit, we shall see that it is entirely due to the completely materialistic outlook of western science. If the whole world is only "a fortuitous concourse of atoms," and nothing exists, that will not go into a test-tube, or affect a chemical balance, then it is quite logical to suppose that we can be happy, only by acquiring a "pleasant set of atoms" or gold with which to buy those atoms. With our unlimited desires, and a limited quantity of gold, struggle is inevitable, and prosperity has become the "curse" of Bombay, as many feel.

Theistic attitude, the only remedy:—If our whole Motherland is not to share the same fate, a change of outlook appears to me to be imperative, and this is what I call the "Theistic attitude." I know these two words very inadequately express what I mean, but I have kept them only because I can think of no better. "Theistic attitude" is opposed to materialistic outlook, but it is not "anti-materialistic," as it does not exclude matter. It is an *attitude i.e.* a frame of mind, and so has no set religious forms, and yet, as the inner attitude can be judged only by outward actions, it does not shut out well-recognised methods of getting into touch with life beyond matter. It is not a mere code of morals because it includes belief in God, as One who enforces the laws of morality; and the belief in God does not mean the God of one religion as opposed to the God of another. Nor is it necessary even, that the God we believe in should have a personal existence. "Theistic attitude" as I understand it, will include an impersonal God, or even a Law, so long as that "He," "She" or "It," is Omnipresent, Omniscient, and Omnipotent, and

governs the whole universe. It is very difficult to put it in words, but it is some such change in our outlook, which alone will save the country from the abyss which gapes before us and the western nations, and from which they too are recoiling, perhaps faster than we know.

Risks admitted:—In thus proposing a re-introduction of “God” into our system of education, I am not unmindful of the fact, that this subject has often been misunderstood in the past. If people who profess to act in the name of God have caused a great deal of misery in this world—as they doubtless have—those who use modern science are not behind them. The latter’s record during the last great war is not inferior to that of the former in all the crusades put together; and it is not unlikely that in the near future, many innocent towns will learn much more about the properties of poison gases. No one suggests that science should not be learnt or taught because of this. Why then taboo religion? If one deals with matter the other deals with spirit, and both are essential, each in its own place. The problem of life is to harmonise the two, and if we are not to talk of one in our schools and colleges, how shall we ever come nearer the solution?

Religious neutrality:—Religion brings with it the possibility of religious intolerance, and we have to guard against this from the very beginning. Even in advocating “Theistic attitude” in our education I therefore wish to make it clear, that I stand for perfect “Freedom of Thought”; and if some people, after being told something of what religions have taught us for centuries, cannot see in the world anything but “a fortuitous concourse of atoms”, they ought to be perfectly welcome to that conviction. All that I ask is that both sides of the question should be put before the younger generation, instead of talking to them all the time about atoms, and nothing of the Maker of those atoms. Similarly as regards the different religions themselves, each person must be at perfect liberty to follow whichever he likes. Religious neutrality has already been the accepted policy of the British Government, and was first emphasised in the Queen’s proclamation of 1858, in the following words, which are worth repeating :—

“Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we

disclaim alike the right and the desire to impose our conviction on any one of our subjects. We declare it to be our Royal will and pleasure that none be anywise favoured, none molested or disquieted, by reason of their religious faith and observances, but all shall alike enjoy the equal and impartial protection of the law; and we strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief for worship of any of our subjects on pain of our highest displeasure."

That a State which has subjects belonging to various religions must not identify itself with any one of them is of course just as it should be, and our quarrel is not with this very wholesome rule, but with the way it has been interpreted in India.

Freedom of thought in old India:—But before we go to that question, I should like to point out that this religious neutrality is no new doctrine invented by the British, as many imagine, but it has been followed in this land for centuries past. Perfect freedom of opinion has been the characteristic of Hinduism throughout its long evolution: and hence the vast range and diversity of its philosophies. A Hindu may think, as he likes, of God—as one with the universe, separate from the universe, or may even exclude Him entirely—and yet remain an orthodox Hindu. That has been the tradition of India. Religious congresses of sages, presided over by kings like Janaka where almost every possible opinion was allowed to be fearlessly stated was a common feature of our pre-historic past. After the advent of Buddhism there are distinct edicts of Asoka, (third century before Christ), where "King Piyadasi, beloved of the gods, desires that all sects should dwell (at liberty) in all places.....And they may pursue, either in part or in whole, the aim they set before them". Or again "whoever exalts his own sect, by decrying others, does so doubtless out of love for his own sect, thinking to spread abroad the fame thereof. But on the contrary he inflicts the more injury on his own sect. Thus is it the desire of the beloved of the gods, that every sect should be well-instructed and should (profess) a religion that is lovely".¹

1 Hibbert Lectures 1881, Rhys David (Williams & Norgate) pp. 230-231.

"There is no record known to me in the whole of long history of Buddhism, throughout the many countries where its followers have been, for such lengthened periods, supreme, of any persecution by the Buddhists of the followers of any other faith" says Rhys David. "We have the testimony of Hiouen-thsang, who visited India in the seventh century A. D., that king Harsha bestowed his patronage and protection on all sects alike, whether followers of the Vedas or of Buddha; and Bāna's Harsha-charita describes for us in vivid terms how all the numerous sects lived in perfect peace and harmony."¹

Toleration in Islam:—Toleration to all faiths was preached by the Prophet of Islam in the Quran, where it is said "Unto every of you, have we given a law and an open path and if God had pleased He had surely made you a single people, but (He hath thought it fit to give you different laws) that He might try you in what He hath given you respectively. Therefore strive to excel each other in good works".² Not only did Mohommed preach tolerance, but practised it in the plenitude of his power, and "his charter to the monks of the monastery of St. Catherine, secured for them privileges and immunities which they did not possess even under sovereigns of their own creed".³ During the Moslem period in India in the 16th Century A. D. we have the shining example of Akbar who was tolerant of all but the intolerant. Week after week he sat in his Hall of Worship amongst priests and philosophers, surrounded by the Jesuit missionary, the Brahmin priest, Jain, Buddhist, Shiah, Sunni, Parsi, Jogi, Fakir and Sadhu each propounding his own belief to the others. Even Shivaji, the Maratha chieftain, while engaged in a war with the Moslems as a political power, a hundred years later, was perfectly tolerant to Muslims as such, respected their mosques, and distributed his gifts amongst Hindu Sadhus and Muslim Fakirs alike. Till very recently Muslim saints and shrines were universally worshipped by Hindus in every village and if there is unfortunately a tension between the followers of the two religions at present, its reason must be sought elsewhere—in the economic condition of the people.

1 Indian Philosophy by Max. Muller (1899), Longmans. pp. 36-41.

2 Holy Quran V. 46. Sale, page 79.

3 Spirit of Islam by Ameerali (1902), page 79.

Outbursts not unknown in Europe:—I do not deny that there have been occasional outbursts of fanaticism during all these periods, but these are not unknown even in enlightened Europe and England itself. How "freedom of thought" was absolutely impossible during all the centuries when the Inquisition reigned supreme is well known; and in Europe they had to rediscover what was preached and practised in India from the pre-historic past. Not that I value the second discovery the less for it, and I too am deeply conscious of the significance of a re-statement of the great law of life by Queen Victoria. There are, however, a great many people in India who are upset by the happenings of the last ten years and talk as if "Religious neutrality" were a gift from the west, entirely foreign to our nature, and so impossible to assimilate, and I have tried to take a short review of the past, only to remind them as to what the traditions in the land have been, and how perfect toleration is in our very blood.

Present neutrality a negative policy:—What is more, our "Neutrality" has always been of a positive nature. Asoka enjoined that "every sect should be well-instructed" while Queen Victoria prohibited all "interference with the religious belief". Non-interference is only the negative aspect of Neutrality, which has characterised British rule in India, and has shut out of all our State-controlled educational system, any reference to "the solace of religion", which the Queen herself "acknowledged with gratitude". If, as is the desire of some, all religions could be banished from the world illuminated by the rays of science, perhaps it would not matter; but even in the land of Hume and Rousseau, they have not succeeded in doing so, nor is the end of religion in sight. Religion "is", and while it continues to be one of the most powerful influences in the world, for good or evil, this ostrich-like policy of shutting our "official" eye to it, has done and is doing incalculable harm to the nation. And that is why I advocate not a new policy, but a re-interpretation.

How interpreted in England:—What the proclamation of 1858 assured to Indians, presumably, the Queen also guaranteed her subjects in Great Britain and it is interesting to inquire as to how "religious neutrality" is interpreted there. We are often told that the conditions in England and Europe are quite different, because they all belong to one religion—Christianity. In this

connexion it is as well to keep in mind that amongst the Christians themselves, apart from the two main divisions of those who obey the authority of the Pope and those who do not, there are innumerable other sects, of which one can see a list in the New York Christian Herald. Each of these have their own distinctive tenets, often the exact opposite of the other; and perhaps as difficult to reconcile as the dogmas of two distinct religions. Variety is the essence of the Creation, and any attempt at reconciling differences is not only futile, but implies superiority of one doctrine over another, and is against the very principle of "Freedom of Thought" with which we started. They wisely recognise this in Europe, not by throwing overboard all sects, but by laying down that all moral and religious teaching in public schools, shall be of a perfectly non-denominational character. Such teaching is provided in *all* the London County Council Schools, with the additional safeguard that "any scholar may be withdrawn by his *parent* from such observance or instruction, without forfeiting any of the other benefits of the school." Thus in England every parent has the right to keep out his child but hardly any one does so; while, in India, everyone is so free, that one never hears the word "God" in any public school. The two pictures are worth comparing.

Positive Neutrality—the Theistic Attitude:—In England, after omitting all the differing dogmas, there still remains the belief in the Almighty Creator of the Universe and His Laws and the Prophet and all instruction is confined to this great Truth. In India, all we have to do is to go one step further and omit, not the wonderful lives of the different Prophets, but the declaration of a belief in any one of them. A belief in God as some Cosmic Power or Law which works with unerring precision, in the whole Universe, leading to morality as its logical consequence, is common to all religions, and to impress this upon all children of different faiths, instead of trying to reconcile them, is to me the highest "religious neutrality" of a positive and beneficial kind; and this is what I mean by "inculcating a Theistic attitude in our system of education." The old negative interpretation of "religious neutrality" was perhaps expedient and perfectly pardonable for a foreign Government; but are we also to continue under our own elected Ministers, what even the Hunter

Committee of 1884 admitted as the "recognised evil of banishing religion," is all I ask.

Differently interpreted at different stages:—If we once accept that it is desirable to make efforts in this direction, the rest is a matter of detail. This Positive Religious Neutrality, or inculcating the Theistic Attitude will of course have to be interpreted differently at different stages of the child's life, so that the appeal may be as direct as possible. In early childhood—the primary school stage—when the physical body is developing, emphasis will have to be laid on the fact that "each body is the temple of the Living God." Later in secondary schools it will take the form of an appeal to the growing emotions, and sense of hero-worship, through the sublime lives of Saints and Prophets, and at the college stage where the student's intellect is bound to raise its head, as it should, we must treat of the why of things—the philosophies, and laws governing the whole world, seen and unseen, all taken in a synthetic spirit. The Theistic attitude will then permeate the teaching of science itself. Thus shall we lay a better foundation for the reconstruction to which we are all looking forward, and prosperity will not become the "curse" it now is.

EDUCATION ABROAD

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WHAT is it that distinguishes education abroad from education here? I will proceed straight to answer this question.

I. In the first place, elementary education in most of the countries of Europe and America and in Japan is universal, free

and compulsory. The people of all these countries appreciate the value of universal education to their community, which we have not yet learnt to do. They believe that the elementary education of *all* children in the country is indispensable for the peace and welfare of *all* the people in the community. To them, education is not merely a matter of individual concern; it is a matter of national concern as well. They believe that a person who cannot read, write, and count will be a danger to the social, moral, and economic welfare of the community. They believe that if only a few were educated, while many were ignorant, as in this country, the former would in time take unfair advantage of the latter and undermine the very foundations of democratic government. They therefore willingly contribute to the education of all the young, even though some of them have no children themselves to educate. This popular attitude towards education in Europe, America and Japan is in striking contrast to the general apathy of most of our own people towards education.

It is true that some of the provinces like Bombay, Madras and Bengal have placed compulsory education acts on their statute-books, but they have not yet, for one reason or another, given full effect to them. Hence, our educational position as compared to that of other countries is very unsatisfactory. The percentage of pupils at school to the total population in British India is less than five, while the corresponding percentage for the advanced countries of Europe and America and for Japan is four times as much.

Owing to the absence of compulsion in education our position in regard to the education of girls, too, as compared to that of boys, is very unsatisfactory, the proportion of girls to boys at school being 1 : 5. The position in the countries of Europe and America and in Japan, on the other hand, is all that it could be desired to be. Boys and girls of school age in these countries take the fullest possible advantage of the schools provided. In Japan, for instance, 99 p.c. of the girls of school-going age attend schools. There is now no village or hamlet in Japan where people cannot read, and scarcely any among even the poorest class who cannot express his thoughts in writing. In India, on the other hand, even after 75 years' continued educational endeavour we have at present not more than 8 p.c. of our people literate. We must, therefore, recognise that the

first and foremost need of the country is education of girls as well as of boys of all classes, Hindus, Muhammadans, and all others who claim Indian domicile. This need must be satisfied before we can expect to advance socially, morally, economically and even politically, and rise to the level of the advanced countries of Europe and America and Japan. We all know that it is through universal and efficient education that Japan has leaped to the position of a first-class nation.

2. Another distinguishing feature of education abroad is the ample provision made for adult education, by means of evening schools, night schools, and continuation classes. Every opportunity is afforded to farm and factory workers who cannot avail themselves of day schools, to receive education in evening schools, night schools and continuation classes so that they may not, by their poorer circumstances, be compelled to remain without proper education which is regarded as the indispensable need of every man and woman in the country. In a country like India where 92 p. c. of the population is illiterate, the question of the education of its overwhelming mass of illiterate adults is of vital importance to the uplift of the people. The subject is closely allied to the subject of compulsory education. It is obvious that if our compulsory education schemes are to be worked successfully, we must carry the adults with us. But they will not go with us unless they themselves have received some education and have appreciated its advantages. It is therefore absolutely necessary that we should begin at both the ends. We must devise schemes for the education of adults as well as for the compulsory education of children of school-going age. By educating the illiterate adults we shall diminish the gulf that divides the older and the younger generations and has proved detrimental to social unity. The field of adult education in India is still practically unexplored. Beyond a few disconnected and sporadic efforts for the elementary education of children and adults employed in factory areas, there is nothing like a regular system of evening and continuation schools and classes evenly distributed over rural and urban areas in all parts of the country for the education of farm and factory workers.

3. There is another very striking feature which distinguishes education abroad from education here. While other nations are rapidly improving and advancing educationally so

as to keep pace with the fast advancing times and providing education suited to the current and future needs of their community, we seem to be standing still, satisfied with ourselves and with our time-old methods of traditional teaching. We seem to be a backward-looking people, proud of our glorious past and still fondly indulging in the ideals of bygone ages, oblivious of our fast changing needs. We still persist in our old and antiquated primary and secondary curricula, we still prescribe the same uniform courses for all, irrespective of their cultural, vocational, social, and civic needs and regardless of their individual differences in mental and manual abilities. The recent fruitless controversy in this Presidency on the subject of Classics *vs.* Vernaculars, the absence of provision for the exercise of freedom by pupils in choosing the subjects of their study in preparing for the Vernacular Final and School Leaving Examinations, and the refusal of admission to the mother tongue of the pupils as the alternative medium of instruction and examination in the secondary school and at the School Leaving Examination show how deep rooted we are in the past and how unwilling we are to move from our old moorings. We still persist in the old methods of school management and are inclined to favour the discipline of fear rather than of love. Our schools and school-rooms are still dominated by teachers inclined to follow the methods of prison discipline. Corporal punishment is still inflicted, sometimes to the physical injury of the pupils concerned; impositions have not yet disappeared from the school-room; and harsh rebukes and rebuffs are still not uncommon. To put it briefly, the old autocratic methods still prevail; the child has not come into his own. In the advanced countries of Europe and America, on the other hand, methods of self-teaching and self-discipline are fast replacing the former methods of class-teaching and management and are transforming the whole atmosphere of the school from one of undue restraint to that of freedom and happiness. The old belief in the formal disciplinary value of classical and mathematical studies is slowly but surely giving way, and courses of study are being reconstructed on the basis of their direct usefulness in actual life-on the ground of their substantial, not spectacular worth. Pupils are taught to learn things, which they will need to do after they leave school, by doing them, not merely by reading about them or by passively listening to the teacher talking learnedly about them in the class room. Dynamic

methods are superseding old static methods and vitalising the whole curriculum by getting pupils to master *things and actions* as well as *words and rules*. Further, the pupils are not all required to learn the very same things : they are allowed option to choose materials of their study from a long list of subjects provided for their choice.

In England, provision is now being considered desirable and necessary for differentiating the curriculum for pupils of the age of 11 and for giving practical instruction to such pupils in rural, industrial, and commercial subjects, in addition to their general needs. In France, the higher elementary schools for children of the age of 12 to 15 provide not only a general course but also agricultural, industrial, commercial, and household arts courses. In Germany, on the four years' course of the common elementary school is based the structure of the six-year middle school for boys and girls of 10 to 16, which provides not only a general course for boys but a special domestic economy and social welfare course for girls. In Japan, after the first six years of 6 to 12, are provided parallel courses of general and vocational education. In the Philippines, after the first four years of the elementary school course, vocational-bias is introduced in the last three years by the provision of a trade course and a farming course in addition to a general course. In the secondary school, too, four-year courses in vocational education are offered by the provision of a home economics course, a normal course, a commercial course, a trade course, a farming course, and a nautical course in addition to the general course.

4. Education abroad is not one-sided or lopsided as it is here. It is not merely or mainly intellectual : it is physical and moral as well. Physical games and exercises, sports and athletics, occupy a prominent place in the work of the school and receive due share of attention like the ordinary subjects of school study, such as language and literature, mathematics and science, history and geography. In Europe and America physical training and organised games have practically become part of the life of the people. In Japan and the Philippines, physical and moral training are compulsory for all pupils in all classes of educational institutions. Here, on the other hand, the intellectual side of education is still over-emphasised, to the neglect of the physical and moral sides, particularly the former. Beyond a few disconnected and ill-planned exercises

in physical drill and gymnastics there is little provision in our present system of education for sound physical training. We have no arrangements yet for the medical inspection and treatment of school children, for the feeding of the underfed children, and for other allied activities.

5. Another difference between education here and education abroad is the great importance attached to the professional training of teachers by Government and the public alike in other countries. In England, for instance, at least two years' professional training is required of intending elementary school teachers after the completion of the secondary school course, and the Imperial Education Conferences of 1923 and 1927 have recommended the same requirement. The requirement in America, Japan, and the Philippines, too, is nearly identical. Here, on the other hand, the custom is to accept the completion of only the primary school course as the qualification for admission to a primary training college and in recent years there is a tendency to curtail the length of training and remain satisfied with a large percentage of teachers who have had only a years' training. Further, we have only 44 p.c. trained primary teachers and 50 p.c. trained secondary teachers. In these circumstances, it seems futile to expect sound teaching in our primary and secondary schools and to expect a supply of satisfactory recruits for our higher educational institutions.

Allied to the question of the training of teachers is the question of the training of our school supervisors, school inspectors, and examiners, since supervision, inspection, and examination of school teaching exercise a very preponderating influence on teaching in schools.

6. Last, though not least, education abroad differs from education here in its freedom from the dominating influence of external examinations. As we all know, education, apart from examination, does not exist in this country. The character of the examinations at the end of the primary and secondary courses determines the character of the teaching in our primary and secondary schools, and the character of various university examinations determines the range and quality of instruction in colleges. Pupils look upon their school and college life as nothing more than a continuous period of preparation for the prescribed examinations. Their whole horizon is circumscribed,

as they have no higher aim than to pass examinations. Any subject that does not lend itself to examinations is generally neglected, teachers and pupils being equally prone to teach and learn only those things that are likely to be asked at the examinations. Unquestionably, examinations owe their dominating influence to the value attached to them by Government as a means of determining the relative fitness of candidates for employment in the public services. They have acquired this undue and overwhelming importance in the estimation of the public ever since 1844 when examinations were first instituted in this country with a view to determining the fitness of candidates for employment in the public services. The ideal of "education for Government Service" has since grown and obtained a firm hold on the minds of the people. Until this direct connection between education and Government service is destroyed, there appears to be little prospect of any very solid improvement of education. In other countries, on the other hand, examinations are made to serve as good servants, not allowed to become bad masters. Whereas our primary and secondary school pupils are still obsessed by our system of annual examinations and promotions, this system has been more or less given up in other countries. Children are allowed to progress through the school at varying rates suited to their individual attainments. External examinations like our University Matriculation Examination are being reduced to the minimum, alternatives to them being devised by the institution of school certificate examinations acceptable under certain conditions for purposes of a University Matriculation. Germany, the U. S. A., Japan, and the Philippines are altogether free from the evil of examinations such as we know here. In Japan, pupils are promoted from year to year according to the results of the term-examinations and the opinion of the teachers. On the completion of each stage of education an entrance examination is held by the head of each institution of higher education with a view to determining the fitness of candidates seeking admission to it. Thus, while there are no examinations at the end of each school or college course, there are stringent entrance examinations to weed out the unfit at the beginning of each higher course. This system enables the head of each institution to take exactly what he wants. Further, it has the effect of compelling ill-prepared candidates to return to their former schools or arrange other-

wise for better preparation for the entrance examinations. It has also the indirect effect of compelling the schools to which these ill-prepared candidates belong, to improve their standards and methods of education so that they may not be exposed to the ignominy of having presented ill-prepared candidates for the entrance examinations and to the resulting unpopularity. There are thus no certificate, diploma or degree examinations such as we have here. The Japanese system of education is completely free from the dominating influence of brain-racking external examinations which oppress our teachers and pupils alike as nightmares. The Japanese teacher is free to teach the subjects of the curriculum in the manner he considers best suited to the capacity and needs of the pupils. In the Philippines, final examinations as a means of determining the success or failure of elementary school pupils in their year's work have been eliminated from the school system. The final rating of elementary school pupils in each subject is computed on the basis of the average of their periodical class ratings, and such periodical ratings are based on the results of class lessons, compositions, laboratory work, etc. There are no final oral examinations, no final inspections of industrial work, drawing, music, writing, etc., no final written examinations. In the secondary schools promotion is by subjects only, the general final average being used as a basis for promotion. On the completion of the elementary and secondary school courses certificates and diplomas respectively are awarded, to all the pupils who have satisfactorily completed them, by the Division Superintendent who corresponds to our Divisional Educational Inspector. That officer also arranges, through the elementary and secondary school Principals, to give vocational guidance to the elementary and secondary school graduates so as to enable each of them to choose intelligently work for which to prepare or on which to enter.

It will be seen from the principal points of difference mentioned above between education here and education abroad how far behind other countries we stand educationally and what great efforts are necessary to make up the distance.

TRAINING COLLEGES AND EDUCATIONAL RESEARCH

By Principal H. R. Hamley, M. A., M.Sc. Dip. Ed.

Secondary Training College, Bombay.

IN recent years notable contributions have been made by Indian men of science to the world's scientific knowledge. A glance at modern scientific journals will reveal the fact that the output of Indian universities in scientific research is growing year by year, not only in quantity, but also in quality. The names of Bose, Ramanujam, Saha, Raman and others are known to all serious scientific workers in the West : some of these names will be known as long as the study of science continues. The same claim can hardly be made for educational research. It has to be admitted that, compared with other countries and compared with what might have been, very little has been done in India. There are many reasons for this state of affairs : lack of teachers with the necessary training, lack of funds, lack of incentive and lack of organization. To these may be added an insufficient appreciation of the value of educational research and perhaps a *laissez faire* attitude engendered by the almost overwhelming production of America and other countries. It must be admitted that the casual educationist has every right to feel distrustful of modern educational research, since much of it seems to have so little practical bearing on life, and the technique is often so imperfect. As a matter of fact, educational research up to the present has been in very much the same position as physical research was a century ago, when the physicist ignored the bearing of his work on practical life and when the technique of experiment was somewhat crude. In recent years a great change has come over research in education. What our American friends call 'life-situations' are being stressed more and more. Our technique also is in process of development. But, when we remember that Kelvin obtained memorable results with crude apparatus half a century ago, we need not wait until our measuring instruments are perfect. A great deal can be done with a knowledge of Spearman's Rank Rule.

In speaking of educational research it is usual to separate those subjects that are outside from those that are inside the

experience of the teacher in the class-room. Among the former we find such psychological subjects as transfer of training, memory, imagery, imageless thought, intelligence, general ability, instinct, fantasies, nervous and mental disorders and many others. Then we have specific educational psychology giving us such subjects as the language and thought of the child, stages of development, adolescence, emotion in the child, suggestibility, the measurement of temperament and character, the mental images of school children and many others. There are, again, problems connected with the home and society, industrial problems, problems of vocation, of abnormal children, of heredity and environment, discipline and freedom.

Turning to the subjects that lie within the experience of the teacher and the school administrator, we find an equally long list of problems awaiting solution, problems connected with the teaching of ordinary school subjects, methods of class management and school organization, examinations and so forth. For example, we want to know how to teach the mother-tongue, whether by symbol first or by the sentence; how to teach a foreign language, whether by the direct method or by some other method; how to memorise poetry, whether by the whole or by the part process; how to teach the fundamental processes and concepts of Mathematics, the essentials of Geography, History, Nature Study and Science. Then there are such subjects as individual and social plans of school organization, methods of testing attainment, intelligence and aptitudes, the effect of games on school work, children's natural interests, vocabularies and so on. There is hardly a subject among those mentioned which is not receiving some attention at the hands of teachers in India. In the common room, in teachers' associations, and even on public platforms, these subjects are being discussed. Teachers in their daily work do, to a greater or less extent, experiment and observe but it has to be acknowledged that in many cases, with regard to the statement of their results, that there is a great deal more assertion than statistics, more prejudice than proof. Most of us are sure that our methods of instruction are an advance on all others but few of us can back up our contentions with facts. It is only by thorough-going scientific investigation that we can expect to persuade the

sceptic with unproved ideas of his own, that our methods are based on firm foundations.

Sufficient has been said to show that there are many educational problems in need of investigation and the question naturally arises—With our limited resources, are we not faced with a hopeless task? Research is admittedly an expensive business. We cannot hope to compete with other countries better endowed; let us leave the task to them. We may answer in reply that there are many problems which cannot be left to others, they are our own and must be solved by us. Some of these are in urgent need of investigation. No one, as far as I know, has made a thorough investigation of the problem of adolescence in India. Then there are problems like bilingualism, vocational guidance, community characteristics and many others. These problems cannot be solved from a distance. Then, again, we are rather prone to exaggerate the cost of educational research. Compared with scientific and medical research, upon which large sums are spent in India annually, the cost of educational research is insignificant. What is needed is a wider appreciation of the value of research and moderate endowments for material and scholarships.

In ascribing causes for the small output of educational research in India reference was made to four main deficiencies :

1. lack of qualified research workers ;
2. lack of incentive ;
3. lack of funds; and
4. lack of organization.

1. For research workers in the field of education we naturally turn to the Training Colleges, where the majority of our teachers make their first acquaintance with educational problems. Year by year teachers are being sent out from our Colleges with a certain amount of equipment for their life work. They are what we commonly designate 'trained teachers.' Unfortunately they often carry with them the impression that they are finished products and that, as far as they are concerned, there is nothing more to be done than to apply, as well as they can, the methods they have learned in the Training College. It would be a great gain, if the term 'trained teacher' could be put aside altogether. The primary function of a Training College is not to inculcate methods or to

perfect technique, but to stimulate and inspire, to vitalise and quicken the spirit. But not only must our teachers get the spirit of enquiry, they must also be equipped with the technical training for research, at least our graduate teachers. For the past five years the students of the Secondary Training College, Bombay, have been presented with the elements of Statistical Analysis and for the past two or three years they have also received regular and systematic training in research methods and statistical calculations (*e.g.* frequency and variation formulæ, correlation and so on). Many of them are now able to assist in investigations initiated by others; a few of them are capable of initiating and carrying out work for themselves. I commend this procedure to other Colleges which may not have considered the teaching of research methods practicable during the College course.

The materials of the research worker are books, magazines, journals and facts derived from the material under experiment. It is absolutely essential, not only for the needs of the research worker but also to stimulate independent enquiry among young teachers, that all Training Colleges should be equipped with the latest educational books and the best educational journals of the world. These books and journals should be accessible to the students under training and references should be made to them from time to time in College lectures. Our experience in Bombay has been that modern educational literature in the form of books and journals has had a marked stimulating effect on the student. He realises two important things; firstly, that his own work is up-to-date and sound, and secondly that there are many problems left for him to solve. The objection may be made that journals and magazines are expensive but it is surprising how much can be obtained for two or three hundred rupees a year. May I, in concluding this part of the subject, commend the practice, prevailing in some Colleges, of stating, at the end of a series of lectures on a particular topic, some of the problems still awaiting investigation in that sphere.

2. Again, our teachers lack incentives. There is much to be said for the old ideal 'Knowledge for its own sake.' and 'Research for the sake of truth,' but, after all, most of us are human. We need incentives in our work. Such incentives are given in other countries in the form of University degrees, department recognition, and so on. Some of the best research

work of recent years, has been turned out by candidates for Masters' and Doctors' degrees working under research professors. It would be a great incentive to educational research in India, if Master's degrees in Education were instituted in all the Universities. It would also be to the good of education, if it were known that, when higher appointments in the Educational Service are being considered, those who have behind them a record of achievement in research would get the preference, irrespective of whether they are Government officers or not. There is a general impression abroad that questions of seniority and expediency are allowed to take precedence over efficiency.

3. Our third disability is lack of funds. In thinking of the question of funds there is a danger lest we should allow our minds to become paralysed by the reports of educational expenditure in the United States of America and elsewhere. From one not very large city in America, we have the following report: 'Educational research is carried on by some fourteen departments, each with a responsible head and each with research and clerical assistants.' We further find that this school of research ranks about 20th among the educational institutes of America ! But, in spite of such, to us, depressing reports it may be asserted with conviction that very valuable results could be obtained in India from an expenditure well within our means and that even, if only a few thousands of rupees a year were available in some provinces, a substantial return for the money expended could be anticipated. Every University in India should have its department of educational research even though it may not be very pretentious. Much could be done by a single research professor with half-a-dozen research workers and a moderate amount of equipment. We may even go as far, if needs be, as to eliminate the special research professor altogether and place the research workers under the general guidance of the Training Colleges. With an expenditure of about Rs. 1,000 a year per student for scholarships and about half that amount for material, results of considerable value could be obtained.

But we must not give the impression that we exclude the practical teacher from the work of research. The success of the scheme that I have in mind is dependent on his co-operation. We shall need funds not only for the full-time

research worker but also for the teacher who is able to assist us in his own school.

4 We come, finally, to lack of organization. Lack of organization has been responsible not only for a great deal of waste in educational research but also for much inefficiency. When research workers are so few, and resources so meagre there is danger lest otherwise valuable results should become dissipated and lost sight of. In any co-ordinated system of doing work there is always a *centre of force*. It is essential for the proper co-ordination of educational research in India, that there should be not only centres of force in each of the chief educational centre but that these centres should themselves be co-ordinated. Organization implies :

1. Co-ordination and
2. Co-operation

In those provinces in which University Schools of Education exist, the co-ordination of research will naturally fall on the professorial staff or on a small educational committee of the University. In other places it could be done by committees of the University or of the Educational Department. These committees would co-ordinate the work being done, suggest lines of enquiry, recommend grants to deserving workers and arrange for the publication of results. They would also arrange for the supply of the latest books and research journals and for their distribution to the workers concerned. They would constitute the agency through which the research workers of their own province would communicate and co-operate with other workers and departments.

Co-operation is necessary not only between professional research workers in various centres but between the research worker and the practical teacher. Close co-operation between the research worker and the teacher will be desirable for several reasons. It will remind the research worker that he must keep to 'practical politics', and the teacher that there is value in exact investigation. It will also stimulate the teacher and make his professional life more interesting, and incidentally, more effective. It will, we hope, lead to greater sympathy between the University and the teacher.

This co-operation can be obtained sometimes by giving the teacher a definite bit of work to do and sometimes by getting him to share in a work being carried out in many centres.

Finally, co-operation is necessary between the provincial educational centres. This can be obtained partly by conferences such as this, and partly by a Journal of Educational Research. May we not look forward to the time when India will have her own Journal of Education Research, which will be looked for as readily in other countries as their journals are in this? There is no greater stimulus in education than self-expression.

SOME STUDIES IN THE ADOLESCENCE OF INDIAN CHILDREN

By Prof. R. P. Kar, B.Sc., T. D., (London.)

Secondary Training College, Bombay.

ONE common criticism against the present-day system of education in India is that it is a wholesale copy of the western educational system and is not scientifically adopted to the mentality of the East. It is said that "the Indian child differs very widely from the English or the American child. Not only has he been brought up from infancy in an entirely different environment but he inherits a different set of mental and moral proclivities." "He develops into a different type of manhood by different processes." Since the 'natures' of the Indian and the Western children differ, it is claimed, that their 'nurtures' also should differ.

Is the Indian child really different from the European child of the same age? Do the two belong to two distinct types of mentality? Is the difference, if there is any, of kind or degree? Are there special traits present in the Western child, which are not to be found in the Indian child or vice versa? Questions like these cannot be satisfactorily answered without scientific investigations. It is always risky to deduce conclusions from

personal observations only. In the absence of definite knowledge there has been a tendency to cry down our educational system—as an attempt to train Indian scholars into Indian manhood by a ‘devitalised’ edition of English educational methods. Whatever be the value of these sweeping generalisations the fact remains that no systematic attempts have, as far as I am aware, been made to study the mentality of Indian children,—particularly in the most important period of their lives, the period of adolescence, the time spent in an average secondary school. Though it is felt that the psychology of the Indian adolescent differs from that of the Western child, yet the detail and extent of the difference have not yet been thoroughly investigated. The problem is a complex and a vast one. No single worker can possibly throw light on the many aspects of the problem of Indian adolescence. But any small contribution to the subject may be quite useful and welcome. It is in this humble hope that investigations have been begun at the Secondary Teachers’ Training College, Bombay, thanks to Principal Hamley for the facilities available at the college. My data are by no means complete and they still stand in need of tabulation and analysis, and repetition, before any definite opinion on many important points can be hazarded. In the present paper, my aim is to stimulate interest in the subject by enumerating some of the conclusions reached by myself as well as by other workers by a rough survey.

Some years back a preliminary psychological survey was attempted by examining some 1,100 children reading in Christian mission schools scattered all over India, and some 450 children reading in the Government high schools in the Central Provinces. The survey led to some very interesting conclusions. They were as follows:

(A) THE DEVELOPMENT OF THE INDIAN ADOLESCENT MIND

1. At ten years of age cruelty and fear are more noticeable than at other times.
2. At eleven the instinct to save money appears to be at its maximum. Self-interest also becomes strong.
3. At twelve the child’s mind is more materialistic in ambitions and motives, and more egotistic than at other times.
4. At thirteen, intellectual, ethical and religious interests come into evidence noticeably.

112 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

5. At fourteen, conscience begins to exercise deep influence. The intellectual interest is also very strong.
6. At fifteen the impulse of hero-worship reaches its maximum; and conscience has more authority than before or after. Altruistic and religious tendencies have great influence.
7. At sixteen, the altruistic and religious impulses are at their maximum. Bravery, patriotism and loyalty begin to make a great appeal, as also the desire to be well-behaved and mannerly in social relations.
8. At seventeen, intellectual interests are at their highest level (with boys) and the critical faculty is strongly developed. The æsthetic faculty is also very strong. Egotistic and Materialistic impulses again begin to be strong.

(B) COMPARISON WITH WESTERN CHILDREN

1. The Indian child is more susceptible than the Western child to religious and ethical influences and ideals and less susceptible to material considerations.
2. The ethical ideals of Indian children lack definiteness and their conceptions are generally far more abstract and subjective than those of the Western child. Their ambitions also are vague.
3. Indian children have less idea of the meaning of public spirit and less fondness for truth for its own sake, though their motives for lying are more altruistic than in the West.
4. The Indian child is less interested in animals than the Western child and the affection he gives to pets is more utilitarian in nature and motive.
5. Beauty of nature, and the æsthetic factors of colour and form appeal less to the Indian child but the architectural beauty appeals to him more than the Western child.
6. The Indian child has a less developed critical faculty, much less knowledge about common objects than the Western. He has less ability to express what he knows; elementary thought processes persist longer, and in stronger degree than in the West. Advanced processes develop later and remain weaker (possibly due to faculty method of teaching).

7. Home discipline has a stronger force upon the Western child. School discipline has a stronger force upon Indian children.
8. Indian children are much more docile, more ready to accept discipline than the Western.
9. Indian children are much more improvident with money than Western children.
- 10 Altruistic considerations make far more appeal in India than in the West ; so also the desire to get a good education.

(C) COMPARISON OF INDIAN BOYS AND GIRLS

1. Girls excel boys in altruism and aesthetic interest but have less regard for truth.
2. Girls are more practically-minded than boys and show more desire to save money but they are not attracted by a merely domestic career.
3. The girls' maximum period of intellectual development appears to occur at eleven, but of the boys at seventeen.

(D) MISCELLANEOUS CONCLUSIONS

1. The religious and moral teaching given in the average home is deficient and needs supplementing at school. Thus religion should form an integral part of the school curriculum. A purely secular education produces serious indications of materialistic ideals and ambitions, and of deficient character building, though it encourages patriotism and political sense better.
2. Much more use should be made of biography in teaching History and Religion.
3. Much more use should be made of the method of "Teaching from the Concrete" (*e.g.* use of handwork, object lessons, sources and relics of History).
4. The most critical years of the Indian adolescent are 13 to 16 when they can be most influenced.

Some of the conclusions are most unexpected and startling. As such they throw a challenge to every student of Educational Psychology in India. I have my own doubts regarding some of the conclusions, and, I have already said, I am trying to study some of the problems raised.

In order that others who feel interested in the problem may take up certain points for investigation and study, I shall briefly describe the method of investigation adopted in the psychological survey referred to, as also the modification of the method adopted by myself.

The method adopted in these researches was the "questionnaire method" with which we are only too familiar this year. A series of questions were set simultaneously to the children in a large number of schools. The answer papers were then examined and the answers analysed and tabulated in accordance with the age and sex of the writers and the mental characteristics shown in their replies. I will illustrate the method by reference to my own investigations with boys of the Elphinstone High School, Bombay.

The following is the questionnaire prepared by me and set to these boys with the permission of Mr. V. H. Anklesaria, the Principal of the School.

SECONDARY TRAINING COLLEGE, BOMBAY

N.B.—This is not an examination paper. Write down your answers as *you* think best.

- | | | | |
|---|-----|-----|-----|
| 1. What is your age ? | ... | ... | ... |
| 2. What is your caste ? | ... | ... | ... |
| 3. What is the best thing you ever
knew a boy to do ? | ... | ... | ... |
| Why ? | ... | ... | ... |
| 4. What is the worst thing you
ever knew a boy to do ? | ... | ... | ... |
| Why ? | ... | ... | ... |
| 5. If you went to a foreign country
what would you like to see there ? | ... | ... | ... |
| 6. If you could do whatever you
liked what would you do ? | ... | ... | ... |
| 7. You have read or heard about
many persons. | | | |
| (a) Like whom would you most
wish to be ? | ... | ... | ... |
| Why ? | ... | ... | ... |
| (b) Like whom would you not
wish to be ? | ... | ... | ... |
| Why ? | ... | ... | ... |

8.	If you could have whatever you liked, what would you choose to have ?	...	...	...
9.	If you were given Rs. 10/- to use just as you liked, what would you do with it ?	...	...	...
10.	Which school subject do you like most ?	...	...	...
	Why ?	...	...	...
11.	Which school subject don't you like at all ?	...	...	...
	Why ?	...	...	...
12.	What do you wish to become when you are grown up ?	...	...	...
	Why ?	...	...	...
13.	Do you pray to God ?	...	...	...
	Why ?	...	...	...

These questions were set to boys between 10 and 20 years of age. Papers written by students are being examined and analysed.

Obviously it would be risky to jump up to conclusions from limited data. But a study of the boys' answers shows very interesting results. I have not time to place before you the answers to all the questions. I shall only select one question—by way of illustration. The question is: "Like whom would you most wish to be? Why?" Here is an analysis of answers obtained by me.

	Marathi Boys.	Gujarati Boys.	All Boys.
	375	388	762
<i>Historical Characters</i>			
Shivaji	158	14	172
Pratapsing	1	16	17
Akbar	5	15	20
Napoleon	4	15	19
Washington	10	1	11
Abraham Lincoln	2	—	2
Others	5	16	21

116 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

	Marathi Boys.	Gujarati Boys.	All Boys.
<i>Scientists</i>			
Archimedes	1	...	1
Newton	2	6	8
Sir J. C. Bose	1	2	3
<i>Religious Men</i>			
Rammohan Roy	...	1	1
Tukaram	2	...	2
Ramdas	2	...	2
Eknath	1	...	1
Buddha	2	7	9
Others	1	3	4
<i>Mythological & Fictitious Characters</i>			
Ramchandra	8	16	24
Shri Krishna	...	2	2
Harischandra	...	10	10
Yudhishtir	1	2	3
Others	5	5	10
Explorers	2	2	4
Athletes & Sportsmen	...	6	6
<i>Social & Political Workers</i>			
Gandhi	8	69	77
Tilak	19	9	28
Gokhale	6	2	8
Ranade	8	1	9
Nawroji	0	5	5
Others	4	7	11
<i>Literary Men</i>	1	5	6
<i>Vague Answers</i>	44	15	59
<i>No Answers</i>	58	98	149

} 208

Remarks—

- Characters like Rama and Shri Krishna do not seem to appeal much to our boys.
Shivaji has a great fascination for Marathi speaking boys.
- The Gujarati boys choose ideals from a wider field. They are attracted by characters like Gandhi and to a small extent by Rama or Harishchandra.

(c) Nearly 27·4 p. c. of boys *i. e.* out of every four boys more than one boy appeared to have no definite ideal before him.

(d) Muhammedan boys choose the Prophet as their ideal. Boys of the depressed classes choose their ideals from saints or their social leaders.

Analysis of the motives—for choosing personal ideals—shows still more interesting results.

REASONS FOR CHOOSING IDEALS

	Marathi Boys.	Gujarati Boys.	All Boys.
1. Bravery	14·9%	9·6%	12·75%
2. Obedience to Parents	0·25	1·3	0·77
3. Love of adventure	3·5	1·6	2·55
3a. Love of bodily strength	0·8	1·6	1·2
4. Sense of Duty	...	...	...
5. Patriotism	22·6	23·0	22·8
6. Love of learning and general cleverness	9·0	8·8	8·9
7. Qualities of character (general)	17·0 }	21·2 }	19·1 }
8. Love of Truth	3·0 } 20·0	7·4 } 28·6	5·2 } 24·3
9. Religious Motive	11·6	6·7	8·2
10. Personal ambition	15·2	13·4	14·3
11. Altruistic impulse	9·0	8·3	8·7
12. No motives stated	13·4	13·0	13·2

Note:—

(a) It will be seen that the qualities of character make the strongest appeal to our children. [Of these qualities goodness and kindness exercise greater influence than truthfulness].

(b) The next strongest motive is patriotism. Personal ambition and bravery come next.

(c) The religious motive though not absent cannot be said to be very strong.

(d) Love of learning or general cleverness is not a strong force in the lives of our boys.

(e) To obedience to parents, sense of duty or love of adventure the response was poor.

(f) About 13 $\frac{1}{4}$ % of our boys do not know their own minds.

(g) Marathi boys feel more attracted by bravery than Gujarati boys.

I have already exceeded the time limit allowed. The subject of Indian adolescence is very vast, and is a virgin field for enquiry. The few results of my research which have been enumerated before you, may or may not, stand the test of further investigations. I have already said that investigations on these lines are in progress at the S. T. College and as soon as we are able to collect sufficient data, tabulate and analyse them, we shall be in a position either to corroborate, discard or modify the tentative conclusions arrived at by the studies under discussion.

I find the subject interesting and instructive and I hope others will find the same. As I carry on these studies I am rather surprised to find that characters like Ramchandra, Shri Krishna, Harishchandra, Yudhisthir and Arjuna have any little appeal for our boys who are mostly drawn from Hindu families. Love of truth for its own sake, the religious impulse, and love of learning,—though not absent—do not seem to be the powerful motives, so far as I can gather from my studies. Quite a number, more than 25 p. c. of boys, have no definite ideals before them. However, I do not venture to deduce any educational corollaries from the limited data I have placed before you.

EDUCATION PROGRAMME IN PATIALA STATE*

By Mr. Maqbool Mahmood, B. A., LL. B, Bar-at-Law.

Minister of Education, Patiala State.

1. The problem of educational expansion in the State, under the gracious command of His Highness Shri 108 Maharajadhiraj Mohinder Bahadur, has been under serious consideration by His Highness' Government. There are, at present, 7 high schools (6 for boys and 1 for girls), 21 middle schools (20 for boys and 1 for girls) and 238 primary schools (194 for boys and 44 for girls) in the State. They provide for a total student population of 15,213 (boys and girls) which is about 1 per cent of the total population of the State.

2. The educational ideal is that 14 per cent of the population should be at school, and since our male and female population is almost equal, we need 7 per cent of our population in boys' schools to accomplish the task so far as boys alone are concerned. But considering the statistics and experience of places where even compulsion has been introduced successfully, the sparsely populated portions of the State, and the conservative habits of the people, it is calculated that by an additional enrolment of about 40,000 boys, two-thirds of the task will have been accomplished and this is all that can be expected at present.

3. This calls for a double-barrelled effort; firstly, to improve the condition of the existing schools and increase the number of pupils therein; and secondly, to increase the number of schools by adding at least 210 more schools. At the present rate of progress, this would take over 200 years considering that the number of pupils has increased by only 1423 during the last five years. But the anxiety of His Highness Shri 108 Maharajadhiraj Mohinder Bahadur to expedite the moral and material improvement of Patiala subjects, the people's demand for more literacy, and the progress of education in other leading Indian States and Provinces, has led His Highness' Government to decide on the accomplishment of this task within the next ten years.

* Submitted by Sardar Bhagwan Singh M. A., LL. B., Director of Public Instruction, Patiala State.

120 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

Accordingly, the following ten years' programme for educational expansion, in three instalments, has been sanctioned by His Highness' Government :

FOR BOYS.

No. of new schools required.
Primary. Middle. High.

This year.

a. One primary school for every town of 1,600 or more, and at least one school within 2½ miles of every village.	...	60	...	...
b. One middle school for every town with a population of 5,000 or more and one for every Niabat and Tehsil headquarters.	...		3	...
c. One high school for every town with a population of 10,000 or more and one at every Nizamat headquarters	... ..	...	...	2

Fifth year.

a. One primary school for every town with a population of 1,050 or more and at least one school within two miles of every village	... ..	75	...	...
b. Consolidation and improvement of existing secondary schools with addition of new schools if there is a genuine demand and financial limitations permit.	...	...	...	...

Tenth year.

a. One primary school for every town with a population of 1,000 or more and at least one within one mile of every village in the State	75
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FOR GIRLS.

No. of new schools required,

Primary, Middle, High,

This year.

One primary school for every village with a population of over 4,000 and at every Niabat, Tehsil and Nizamat headquarters. ...	5
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Fifth year.

One primary school for every town with a population of 3,200 or more	7
One middle school for every town with a population of over 20,000. ...		2	...

Tenth year.

One primary school for every town with a population of 3,000 or more	5	...	...
One middle school for every town with a population of over 10,000 and one within every Nizamat ...	...	1	...

Note :—These figures give the minimum to be achieved in the course of the specified number of years. The various graded programmes need not necessarily wait till after the lapse of the number of years after which the next programme begins. They may gradually be accomplished till at the end of the number of years specified, the desired objective is a *fait accompli*. Simultaneously with the creation of new schools, the improvement and consolidation of the existing schools will continue chiefly by the raising of the one teacher primary schools to two teacher primary schools.

4. The carrying out of this programme obviously called for additional funds, a portion of which has been secured through re-appropriation and economy within budget and additional grant from the State exchequer. But the execution of such a programme could not be made out of the normal budget provision, by any civilised Government, without heavily taxing its people. In Patiala State, the incidence of land revenue which forms the main source of revenue, is lower than that of most of the other countries and even than that in the adjoining province of the Punjab. The actual State demand on land in Patiala

122 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

amounts to about $11\frac{1}{2}$ per cent. of the gross produce; in Japan it is 17 per cent; in Turkey it is 30 per cent; in England, Holland, Spain, Belgium, Bulgaria, and Roumania, the assessment of land tax is based on annual rental values and works out a very much higher figure. The land revenue in the Punjab is to about Rs. 1.33 per cultivated acre, while in Patiala it is about Rs. 1.01 per cultivated acre.

5. His Highness' Government, therefore, had to tap some source of revenue if the necessary educational expansion was to be carried out. Representations had been received from the public, from time to time, showing their willingness even to pay additional taxation, earmarked for education, in order to develop provision for literacy in the State. His Highness' Government, however, did not consider it expedient to raise the necessary additional amount by fresh taxation, in so far as the raising of tuition fees in the secondary schools suggested a better alternative.

6. This State, it is common knowledge, does not charge any fees in the primary schools and imparts even collegiate education free, which is rather unique. The only tuition fees charged so far are in the secondary schools, and it is significant that even there our fees are about one-third and one-ninth of the second and first grade fees charged in the secondary schools of the Punjab, Jhind and Nabha and about one-half and one-seventh of those charged in Malerkotla. Moreover, though, all over the Punjab, the fees in the local aided schools do not exceed 75 per cent of those charged in the Government schools, the position is just the reverse in Patiala, and the fees charged in the State schools, at present, are about one-half of those charged in the local aided schools. Still the results of our schools show that education imparted there is in no way inferior to that of the other schools in the State or outside. There is no reason, therefore, why the State should not, while giving free primary and collegiate education, charge in the secondary schools the same fees as are charged elsewhere. But in order to avoid a sudden rise from the present level of fees to that of the adjoining Phulkian States and the Punjab His Highness' Government has sanctioned the raising, from Sawan next, of the fees charged in the State secondary schools to the level of fees charged in the local aided schools. The fees as revised shall be :

<i>Class</i>	<i>Revised scale of fees</i>	
V	Rs 0-8-0	} (This gives an average of about two annas per head of student population and about ten annas per student in the State secondary schools).
VI	" 1-0-0.	
VII	" 1-4-0.	
VIII	" 1-8-0.	
IX	" 2-0-0.	
X	" 2-8-0.	

It is gratifying that even with these enhanced tuition fees, Patiala State will still be imparting the cheapest education in this part of India taking into consideration both the State, and the non-State schools.

7. His Highness' Government has further resolved that all additional income received hereafter from the increase in tuition fees may be earmarked for the development of education in the State, subject, however, to every year's requirements being submitted formally for sanction at the time of the budget. Substantial recurring grants have also been sanctioned for better equipment for Science and other departments of the schools throughout the State and for improving school buildings and for providing fifteen additional schools every year for the next five years. Moreover, under His Highness' gracious sanction, schemes for regular medical inspection of school pupils and for the establishment of school sports, and tournaments for different classes are being introduced this year, while the Boy Scouts movement in the State has already earned inter-provincial reputation.

8. His Highness' Government has also addressed itself seriously to avoid the problem of the unemployment of the educated classes which might follow the proposed expansion of education, as it has done in British India. As a preliminary step to achieve this objective, a Text Book Committee (consisting of both officials and non-officials) has been sanctioned to take in hand the improvement of text-books and curriculum in the State schools; while provision for adult and vocational education throughout the State is being considered. Moreover, the spontaneous desire of Patiala public to contribute and assist towards the development of literacy in the State, which was favourably referred to in His Highness' speech at the last Viceregal dinner at Patiala and applauded by His Excellency the Viceroy in his reply, has been offered an opportunity of

124 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

doing constructive service to the cause of education, by the appointment of an Exhibition Committee (with officials and non-officials) for the development and furtherance of education on right lines and for the fostering of similar laudable objects and beneficent activities.

9. It has been calculated that at present only four lakhs of His Highness' subjects have a school in their towns or villages of residence, and some are at fairly long distances from the nearest educational institution. The carrying out of this year's programme, however, will bring a school in the villages of residence of about five and a quarter lakhs of His Highness' subjects and within two and a half miles of every village in the State; while the incidence of enhanced fees will affect only about three thousand persons and to the meagre extent referred to above.

10. This constructive programme of educational expansion in the State adds another great boon to His Highness Shri 108 Maharajadhiraj Mohinder Bahadur's liberal and generous contribution towards the amelioration of the condition of his beloved subjects. During His Highness' reign of eighteen years, the annual recurring expenditure on Education (excluding the additional grant involved in this programme) has been raised by 124 per cent, on Medical Relief by 50 per cent., on General Administration by 134 per cent., on Administration of Justice by 42 per cent., on Postal Service by 100 per cent., on the Maintenance of Law and Order by 37·7 per cent., on Public Works Department by 38·8 per cent., while the State Bank and the Departments of Municipal Administration, Co-operative Societies, Agriculture, Geology and Mines, and Commerce and Industries have been opened involving substantial recurring and non-recurring expenditure.

His Highness' Government expects that all officials and non-officials in the State will do their best to make this programme a success.

THE EDUCATION OF DEFECTIVES

By Mr. H. D. Chhatrapati, B. A.

Principal, V. M. School for the Blind, Bombay.

I thank you and the organisers of this conference, for enabling us, workers for the defectives, till now an isolated body, to meet in this great city, again, after full five years and more, to discuss details, that confront us all alike, to be no longer considered by us alone, as a group of people with problems particularly our own, unconnected with the world outside, dealing with items that trouble not the rest of the world and, is no concern of it at all. I am happy to find that the veil is at last raised, that closer contact has made men understand the defectives and appreciate their worth. I am glad that they have at last begun to feel that the blind and the deaf-mutes and the others of the less favoured of their fellows are, excepting for the loss of a limb or sense, in every way normal. I congratulate you, educationists of India, for this clear conception of, and loyalty to humanity. I am happy that you have finally and publicly admitted the defectives' right to receive education, the first step to their natural goal—citizenship.

In this vast land containing 320 million souls, the defectives form by no means a negligible item. Taking 'infirm', the term used by Government in their census report, to represent our defectives, I feel it fails to record many whom our present day ideas will include. The remark of the Census Commissioner, "There are few heads in which trustworthy information is more difficult to obtain than for infirmities", is very candid. It opens our eyes. Here physical conditions combine with poverty and ignorance, apathy and insanitation to multiply infirmities in greater intensity than in the West. Let us understand whom they call infirm. Let us note their ratio per 1,00,000 of population. Let us note the percentage of each sort among all infirmities.

TABLE I
CENSUS 1921—INDIA

Name of Infirmity	Number afflicted	Ratio per 100,000	Percentage of each among total infirmities
Blind.	4,79,637	152	55.9
Deaf Mutes.	1,89,644	60	22.4
Lepers.	1,02,513	32	11.0
Insane.	88,305	28	10.0
Total.	8,60,099	272	100.0

TABLE II

CENSUS 1921—INDIA

Towns & Villages	Number	Population	Percentage
Towns	2,316	32,475,276	9
Villages	685,665	286,467,204	91
Total	687,981	318,942,480	100

Again, in India only 9 p. c. of the population are in towns while 91 p. c. are in villages and huts. It is easy to understand how such people feel helpless and puzzled. They cannot put faith in methods that are novel, and often distrust things to which they are not used. Being poor they can ill-afford to pay for costly drugs and treatment which, again, can be had in far off central towns. They thus live as best they can. Here are causes which perennially add to India's ever increasing crop of defectives. They multiply like weeds and regularly suck up the life-blood of the nation. Here passing pity, offering daily doles, teaches them to claim begging as their birthright. But that alone helps. It has kept them alive. And that has led us to solve their problem.

The census figures for the defectives in India, however untrustworthily small, are appalling. A comparative study of these with those of Great Britain may prove interesting.

TABLE III

CENSUS 1921—INDIA & GREAT BRITAIN

Countries	Total Population	Blind	Ratio
India	319,075,132	* 479,637	1 in 655
Bombay Pres.	26,753,648	* 49,706	1 in 538
England and Wales	37,885,242	† 34,894	1 in 1082
Scotland	4,882,288	† 4,582	1 in 1078

Unlike in the West the figures for the sightless in India and the Bombay Presidency, alike, refer to the totally blind of both eyes, and omit the much larger figure of the partially but practically blind. The ratio of the defectives is equally impressive. What strikes us most is that the population of the

* These figures refer to the Totally Blind of Both Eyes.

† These figures include the Partially Blind.

Bombay Presidency is about two-thirds of that of England and Wales, and their blind who include their partially blind, compared with our totally blind of both eyes, are about two-thirds. The Blind Relief Association of Bombay, dissatisfied with the Government figures, had regular counts taken of certain districts, and they announced that they had reason to believe that the totally blind of India were not 479,637 but some three times as large, or about 15,00,000. It will complete the picture, if we further work out the figures with the help of the ratio furnished for the partially and totally blind children of England and Wales, which is 1 to 2,346. Thus we have $1,500 \times 2,346$ or 3,500,000. These together with the totally blind carry India's total to some 5,000,000. Simply take the towns of India beginning with the biggest and running down to a population of 200,000. You have thus Bombay, Calcutta, Madras, Hyderabad (Deccan), Rangoon, Delhi, Lahore, Ahmedabad, Lucknow, Bangalore, Karachi, Cawnpore, and lastly Poona. Now believe for a moment that the sun, after it sets, never shines over these places, again, and you realise at once what blindness in India means. Here are figures which ought to incline any society and State to a sense of their responsibility. The regret is the greater when we know that 60 to 70 per cent of all this blindness is preventable and yet not prevented, and an amount of it curable and yet stands uncured.

A metropolis or even a country may loom large in the eyes of the world with the might of its population, but who knows what poisonous preparations it parcels out from its mighty factories of miseries innumerable, to systematically throttle society and State in turn? We all know that no neglect by whomsoever perpetrated ever loses its essential quality. Nature never forgets. It never fails to forge its consequences. The retribution may be slow to come. But the inevitable follows. The defaulter never escapes. State and society may well turn to the hydra-headed hideousness which stalks our streets, multiplies our hospitals, police and other arrangements, fills our asylums, and may well ask who but themselves manufacture it? Look at the problem from whatever view-point you choose, social, moral, economical, industrial and you come to but one answer. Here is a proper field for the educationists. Ours is the business to teach State and society.

I ask: Whose is the sphere, if not of the educationists to

enquire? What mean those worried looks, those blinking, face-twitching eyes or the book held too close to the face, or the oft-repeated complaints of headache? Why are some children behind their times? Why are they where they are year after year? Why are they a source of daily discouragement to themselves and of constant exasperation to teachers? What makes them physically and mentally defective? Why find they no interest in their daily work? Why do some drift into vulgar company? Why are some steadily for the streets? Why are some in hospitals, asylums and poor homes? What needs the country its ever increasing army of police or those ever expanding benevolent institutions called the gaols? If not ours whose is the duty to institute these enquiries?

Let me take you through the meandering mazes of my people, the blind and deaf-mutes. To begin with, we know that we don't always use all our senses, nor all at a time, nor all every hour of our existence. As a rule we use only a part of the powers which God has given us. Put differently, I say, the difference between the defectives and those not so is that *one cannot* use certain powers or faculties, while the others *do not*. Could the blind or deaf be made to forget their blindness or deafness for the time being, they may not feel the worse for the want. Could they do so they would soon begin to accommodate themselves to the needs of their situation. Time will teach them methods of work other than the ordinary. They will learn to rely upon senses other than those of sight or hearing. These new friends properly approached, will so securely and fully serve the defectives that they may, perhaps, never feel the loss of their power of seeing or hearing. May be, that in doing so they will be acquiring experiences of the world and its work in ways other than the ordinary. May be, that they may not exactly equal those of the more favoured of their fellows. But all the same, the truths will be grasped, experiences realised, and the work and its details understood in all their fullness. The subject matter may be differently handled, perhaps differently grasped. And would you know how? I say, give the defective child education, the adult training and employment, the poor helpless food and clothing, and the aged and infirm rest. Grant this, or best visit a school for the defectives and see for yourself.

With this experience of the world and of India, too, I venture

to call it a measure of our ignorance, that even after full forty years of work in the field of our defectives in India, so few among us, who ought to know better, seem not to realise what education has done or can do for them. The regret is the greater that society and State alike seem to shut their eyes to the gravity of the situation, and notice not the harm their neglect has done and is doing every day of their existence. As such, one wonders not if they cannot grasp the good it is open to them to do the afflicted and to themselves, again, at every turn. The pity is that the problem has not, thus, even yet, received public attention. It marks India's utter apathy that forty years of foreign disinterested labour of Christian missionaries who came all the way from the West with men, money and material and lustily joined the local workers, who all gave up their lives to the cause and proved beyond doubt that India's defectives were capable of as much education, training and reclamation as those of any other land, have alike failed to move State and society.

I wish they simply turn to the dark corners of our homes where we lock up our blind and other defectives or look into their lives on the streets during broad daylight or follow them through the darkness of the night, rendered darker than the darkest paint can make it, and observe their ugly life and you have an idea of the work before us. Steeped in ignorance as the country is, it becomes us educationists to take up this problem. I repeat, the defectives are of our own manufacture. They are but the visible and tangible results of our acts of commission and omission. And if, as we know, much of this blindness, deafness, etc., are entirely preventable and curable and yet go unprevented, uncured, the sooner try to improve this sad situation, the better shall we be in health, industry, economy and all that tends to the welfare of our people and age.

Since, with the majority, seeing is believing, visit, I invite you, our Victoria Memorial School for the Blind. Leave the Tardeo tram. Walk a couple of minutes and more. And mark the mighty masonry whose beautiful appearance announces as clearly as notices in stone and metal that it perpetuates the memory of that great Queen whose name it bears. The dazzle dims, as you move up with nervous steps and come in closer contact with what you expect to be cold company. But the spell soon vanishes. The very atmosphere seems to brace

130 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

you up. The movements of the pupils work through your veil. The unexpected ease with which their eyeless fingers read their ponderous volumes, the astounding rapidity and grace with which they thread their needles, and the magic of their sweet music, vocal and instrumental alike, as everything around and about, call forth from your unconsciously opened lips, "What can be a nobler memorial to a mortal queen than that which lends light to those whom even the world's greatest luminary fails to reach!"

Mostly these institutions for the defectives are asylums and schools combined. Though quite willing to cater to the wants of all, financial and other limitations compel them to define their scope. Practically many thus take up only boys between 7 and 16 or 20 years of age. Barring Christian schools the provision for girls is practically nil. The fear of conversion is another bar, though it may be only imaginary. Unlike England and Wales, unlike Burma, unlike the general census figures where males predominate, in the sphere of the blind, at any rate in India, there are more females than males.

TABLE IV.
CENSUS 1921—INDIA & OTHER LANDS.

	Persons	Males	Females
<i>India</i>			
Total Population.	318,942,480	163,995,554	154,946,926
Blind.	479,637	234,393	245,244
Deaf Mutes.	200,000 (about)	...	...
<i>Bombay Pres.</i>			
Total Population.	26,753,648	13,946,931	12,810,717
Blind.	49,706	23,200	26,506
Deaf Mutes.	14,662	8,860	5,856

Their education requires, again, homes and teaching arrangement combined. Where local schools exist, financial difficulties may in part be met by sending out these inmates to existing schools as day pupils and homes may meet half-way and undertake to house and care for them. But that leaves out of our list the bulk of the defectives. They stand mostly on the other side of 20. Even taking the adult only, of working age, say

between 20 and 50 years, we have to provide for some 40 per cent. Their neglect means needless national waste of our best man-power. They represent what may prove most active, most productive. To condemn them to idleness simply because they stand under the shadow of a defect, is, at least in the case of the blind, to compel them to seek shelter with the ever ready and obliging professional beggars, who shark-like stand at every railway station or street side, with arms ever open to receive all that will respond to their wily voluntary welcome. And you will work the sooner for their reclamation when you know that these friends under the careful eye of their keepers regularly manufacture miseries of a type that have no equal. Covered under the cloak of their weakness they may escape detection. But how can that lessen the harm of the poison? How can that stop that sting from spreading its sinister influence on society?

To be cut off in the full bloom of life, with hopes shattered, ambition wrecked, youthful dreams dashed to atoms, all movements locked up by adamant chains of blindness and deafness must unnerve the mind and sap the soul. Add to this the thought of wife and children, those dear and near ones, who depend upon him, rendered entirely helpless and you realise how that actually drives the man mad. With nothing to occupy the mind and simply brooding over this single idea of helpless torture night and day, it seems not strange if such people think of quitting life as the shortest cut to their seemingly unending ordeal. But cooler thought tells us who stand at a distance that often their lot is not as hard as it appears. Often they had full vision and hearing once. It is often a question of relearning to adjust old ideas to new wants or devising and improvising methods to suit new situations. Patient perseverance has tided over many of their problems and restored them to life in all the fulness of youth. They roam over fields old as often, over pastures, new, again. Nothing no nothing, can make up for those two tiny precious eyes or those ever watchful ears. But where it is vain to weep, the next best may prove, better than life blighted, a life of living death. And society and State that can help youths to bear their life's burden as best as each can, will again be rendering themselves incalculable service. And the sooner we cease to consign them to corners in homes or streets the better will it be for all.

132 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

TABLE V

NAME OF SCHOOL,	No. of pupils in institutions for				Expenditure			
	Blind		Deaf-Mutes		From Provincial Revenue		Total	
	1921-22	1926-27	1921-22	1926-27	1921-22	1926-27	1921-22	1926-27
V. M. School for the Blind, Bombay ...	42	52	...	...	3,444	1,300	13,296	12,150
A. M. School for the Blind, Bombay	47	44	...	...	3,204	2,150	5,204	6,028
Institution for Deaf-Mutes, Bombay ...	...	...	27	32	4,412	3,620	12,478	11,707
Professor Date's Deaf-Mute Institution, Bombay ...	...	...	29	36	2,046	1,050	6,768	5,598
N. G. Gondhalekar's School for the Deaf and Dumb, Poona ...	...	...	...	26	...	150	...	1,382
School for Deaf-Mutes, Ahmedabad ...	...	19	28	39	3,392	4,067	5,312	8,638
Ida Riew Poor Welfare Association School, Karachi ...	...	...	...	...	...	1,680	...	7,297
Parvatibai Deaf-Mute School, Gaonkhadi ...	...	...	7	...	1,150	...	1,285	...
TOTAL ...	89	115	91	133	17,618	14,017	44,403	52,800
	+ 29%		+ 46%		- 21%		+ 19%	

Remark—What most strikes one in the education of the Defectives is the all round rise in the number of pupils and the total expenditure on Institutions, and the fall in the grant-in-aid from Provincial Revenue during the quinquennium ending in 1927.

But if hard is the lot of the adults, harder still is the lot of the old, the infirm, the incapacitated. Their age and infirmity alike entitle them to special courtesy. In India for those that have no homes or friends, streets are their only rescue. In England and Wales they are a charge on the State. They actually expended £364,000 on their pensions in 1927.

As for the Government of India, to them it seems to be yet a problem that may well wait. They show some interest. Individual officers have their own leanings. But what can they do when they have a policy chalked out elsewhere? Again, their all absorbing work keeps them in their offices, and the defectives, as a rule, hide themselves away in corners at home, or are on busy thoroughfares hardly frequented by these friends. Such poor abandoned folks have few friends in the Government and their Councils. And if their cries are vociferous enough to penetrate the inmost recesses and topmost floors of homes they have as yet failed to reach the ears of Government. As it is, the table on page 132 is highly significant.

The resolution of Government, so far as Bombay goes, provided in 1920 that government grant-in-aid for schools for defectives *should not exceed* two-thirds of the total expenditure and the negative arrangement seems to have been faithfully carried out to a letter.

The brunt of the burden of maintaining and educating the defectives, all over the land, is at present chiefly borne by the people. Their charity mostly takes the form of doles. Institutional charities are few. But more than elsewhere hope rises in the human heart here as it watches the work of charities carefully carried to fruition by the men on the spot whose silent surrender to the cause is as a rule prompted by pure labour of love. That which most strikes man all over the land, wherever such a cause is espoused is the simple spirit of service, the un-alloyed selfless sacrifice which has all along riveted public attention and inspired public confidence.

Let us then teach our defectives that work is life. Let us teach them that life is not in vain because eyes are gone, or ears lost. Let us teach them that there are five gateways of knowledge, and that if one or two or more be shut we may enter the sacred precincts of the soul all the same, through some other door as well. To achieve this Europe and America rely most upon industrial and occupational training. For the

deaf lip-reading, for the mute speech, come as saviours. Teachers alone appreciate the trouble. But it seems a trifle compared to the satisfaction at the altered outlook. For the blind Braille furnishes the master-key. It unlocks to them all knowledge. Look at the National Library for the Blind. Examine its printing department. Study its library scheme. Watch the work of its sighted volunteers and the blind braillists. Watch their manufacture of plates and out-turn of books, magazines, and music in hundreds and thousands. Or turn to their schemes of school and college education, home teachers and home workers, their appliances and apparatus, their efforts at after-care and placement, their research in blind psychology, occupations, and all that tends to the welfare of the blind of all ages and all conditions and you see how much we lag behind.

All knowledge is now handily stored in books. It is true of the sighted and now equally true of the blind. For the blind Braille works as 'open sesame' for all vistas of knowledge. The blind in India however seem to form a different category. Language the prime work of man is here denied to them. Here schools for the blind ask language to cease functioning. Have you ever heard educational institutions and those too of the same town using two different alphabets to teach pupils how to read and write one and the same language? And this is true of Marathi, for our two schools for the blind, in this very town, Bombay, which boasts of being the gate-way of the West, and therefore, at present of everything new and perhaps knowledge. And what is true of Marathi is true alike of other tongues in India so far as the blind go. This interferes with the exchange of books and thoughts, bars the spread of knowledge and limits enjoyment of the mind. Nothing hampers education so much in India as this strange multiplicity of alphabets for the blind.*

Charity that maintains these institutions has no tongue. Committees principally control finances. Busy as influential members must be, they have hardly leisure to mind these details. Among teachers too few have the leisure to get out of the daily rut and to attend to this larger problem of the blind. All the same the spirit of reform is growing. Time waits for no one. Though slow may seem its progress it is sure.

* See "*A Problem in the Education of the Blind.*" Page 148.

Thus slowly and steadily the glamour of grammar and grouping, forms, symmetry and system are yielding ground to Braille. The Calcutta alphabet marks the first improvement upon Oriental Braille. The Uniform Braille of Sind is another big step forward, a larger improvement upon the last. At every step these friends who most condemn Braille, like "those who came to scoff and began to pray", steadily appreciate and approach Braille and accept all the fundamentals of the adaptations of the English Braille for Gujarati, Marathi, Hindi, Urdu and the Dravidian dialects of India.

To the credit of the educational department be it said, that in 1917 the Committee appointed by the Bombay Government to investigate the whole problem of the defectives, carefully weighed all the information and evidence, regarding this alphabet problem before them. Eager to help, convinced as to what the best course was, yet being no experts and therefore unwilling to pronounce any definite opinion, satisfied with the work of adaptations done for languages based on Sanskrit and Urdu, they made the following very clear yet cautious suggestion :

"As regards the Braille script to be adopted for those of the Bombay vernaculars to which Braille has not yet been applied, in view of the fact that the English Braille has already been applied to Gujarati and Marathi and Urdu, we are disposed to add that this system should be applied to Kanarese and Sindhi. As apparently it is in accord with the system adopted in England for teaching blind pupils in English its adaptation will facilitate the acquirement of English by those pupils for whom a knowledge of English is considered desirable."

Six years after, in 1923, met at Bombay the All-India Workers for the Blind and Deaf. Excepting the school for the blind at Lahore representatives came from all schools for the blind. Here Mr. Advani traced the history of the Braille type and put forth the advantages of his uniform Braille over the current Braille alphabets in India. He showed, though most willing to stand by it, how the Oriental Braille failed to satisfy him. He showed again how it was improved upon at Calcutta and had greatly to be modified by him again. The papers and discussion that followed took two days and induced all schools and their blind and sighted workers and friends to participate. The whole house after carefully considering the

pros and cons advanced by opposing factors passed the following resolution :

"This conference recommends to all workers for the blind that in the preparation of all codes for the different languages of India, it is desirable that the same signs represent similar sounds which they represent in English Braille, as far as possible".

The greatest obstacle to all progress, as Miss Millard so shrewdly and aptly put it, at the last conference, was "the cost of books rendered useless by the change", suggesting perhaps plainly that it was financial more than any other consideration that stood in the way of a change however desirable and acceptable. Hard-pressed as each institution is in the matter of its finances, who will bell the cat, much though each so ardently welcomes and even seriously strives for it, is what troubles me. Here is a problem, I understand, that seriously stands in the way of the education of the Blind in India. I wish schools at Calcutta, Karachi and Palamcottah that so seriously interested themselves at the last conference had attended the conference to-day and helped us with their experience and considered opinions. The slowly but steadily increasing tide of public opinion expressed by the increasing following for the adaptation of English Braille indicates clearly which way the wind blows. I should not feel surprised if the charity we crave for and the sympathy we workers seek from the world demand in the first instance the fullest measure of both at our hands. Let us put the cause above everything else, let us with God to guide and our fellow brothers to serve have such a clear idea of sympathy, service and sacrifice for ourselves that if ever weighed we may not be found wanting.

To me it seems what we most need is propaganda. If ever the blind and the deaf-mutes and others of our defectives must benefit they and their guardians must know of such openings. Since all schemes for their amelioration require so much money, State and society must alike know this truth. It is idle crying "the sufferers are poor, far far away in huts and villages and State is foreign." Face facts. Under divine dispensation everything will end and mend if you strive. We have the whole world and its varied experience to help. Our doles and our charities are enough to begin with. Let us put the knowledge of the West at the doors of our people. Arrange

demonstrations of the work of our defectives. Organise concerts, and fairs, for their benefit. Let the blind come forth with their music, let the mute address audience as best they can. Convince the public regarding the possibilities that lie ahead of them. Treat the defectives no more as strange members of the human museum. Bring them out from their hiding places. Mix them with others. Invite them to your gatherings, sports, theatres and public places. Generate confidence in them. Educationists of India, with your armies of youths, ardent and earnest in the service of others, you can distribute all this information, in all tongues all over the land, faster and more effectively than any other agency can do. The All-India Day for the Blind, celebrated every year from 1926, is an attempt in this direction. It starts with the central organisation in the Happy Home for the Blind Committee at Bombay. It chalks out the line and policy of work for self and branches. It wishes the latter to grow in strength and size and when ready to share the responsibility to join them in deliberation and control alike. The Blind Relief Association of Bombay is one of India's most active, unostentatious, useful institution. Principally confining itself to curative relief, it steps in to bear other burdens, which other institutions cannot undertake. Thus it undertakes the aftercare work for the blind of Bombay, as it attempts to help the blind on the streets as, also the female and adult blind for whom the country has no regular provision. Its lantern slides and wall sheets as its literature though small marks its work in fields preventive. For such as seek silent, steady, sure, social service, it offers wide vistas of work. Its figures present facts stranger than fiction. We invite you to come, convince yourself and co-operate.

Coming to the incurable blind, again, we must strengthen existing institutions. We must equip them not only with all necessary apparatus and appliances but must also furnish them with every facility to expand and to add to their usefulness. They need efficient teachers again. These can be locally prepared at some of the big schools here as I have so often pointed out. Training Colleges can come to our rescue some way. A short voluntary course of six lessons a season to our pupil teachers at Primary and Secondary Teachers' colleges, all free, may give them an insight into the working of these special schools enough to popularise them in their parts, and

help the beginner with that initiation which may prepare him for the larger and better equipped school. With their armies of pupils, of both sexes, talking all tongues, distributed over the whole land, none can so easily approach these friends in their huts and villages and large towns as they. And I would seek equal counsel with that most obliging profession, I mean our medical friends of all grades, whose duty puts them in constant contact with suffering humanity. They can help us in fields preventive and curative alike. The spirit of social service and scouting that is spreading may again help us a deal.

Ladies and gentlemen, before I resume my seat I wish you to carry the following messages to the country.

1. Our defectives form a very large number of the population. It will be your privilege to announce that much of all our infirmities is preventable and often curable. Let us arrange to prevent and cure all preventable and curable maladies by all means.

2. A large number of our incurable blind and other defectives are locked up in homes or consigned to corners in the streets. Their lives are a disgrace to State and society. Please announce that begging even for the blind is a national calamity. Let us educate and train them to a life of healthy happy industry and independence.

3. In spite of all that science and skill can do there will always remain some whose age, condition and infirmities may alike entitle them to special courtesy at the hands of society and State. Let either bear the burden with all the grace it can.

I wish every Viceroy and Governor, fearless of the financial position of his treasury, befriend the bereft of the land entrusted by Providence to his charge. I hold that the impetus their patronage and presence in the chair may give to the cause of the defectives is enough to establish their claim to public attention as nothing else. The message that they will deliver as presidents of gatherings will ring right through the land and will be received with greetings in showers of gold. And may I add, could we teachers of this land individually examine, each one of us will, perhaps, learn to appreciate the little labour that love for suffering humanity has enabled workers, though few in the field, to put forth all their energies, all over India. And I feel sanguine that before long you will join the All-India Day

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† Practically all accept the English Braille signs for numbers & excepting Messrs. Knowles & Garthwaites for punctuations also.

* Those marked with an asterisk are extra Hindi Signs added to Urdu, they complete the Hindi Alphabet.

By H. D. CHHATRAPATI.

for the Blind and similar schemes to rally round the scattered forces of charity and uniting them under the common banner of the Brotherhood of man, bring together a body of workers who shall so successfully weave the tissue of love and comradeship as shall lead all India in the service of our defectives. Resolve then, sisters and brothers, to do your full individual little bit as individuals in this direction, as if upon you and you alone hangs its solution, and I trust we shall be able to so abate ignorance and assuage pain, that every fresh day will further your efforts and instil into your service a new spirit of sacrifice that will in God's great grace steer us straight to the goal. May the Lord be praised.

THE DEAF AND DUMB, IN INDIA AND ABROAD

By Mr. P. L. Desai, B. A.

Principal, School for Deaf-Mutes, Ahmedabad

मूकं करोति वाचालं पशुं लङ्घयते गिरिम् ।

यत्कृपा तमहं वन्दे परमानन्द साधवम् ॥ *

I consider it my good fortune, my proud privilege to stand before you—Gurus, modern Rishis—to plead for the deaf. It is a subject which though of great importance has been almost neglected till now. The general lethargy, indifference and ignorance of the Indian people is mostly responsible for it. This is the first occasion, I think, when some attempt is made to publicly think over the subject.

I must at the outset apologise for my inability to do full justice to it in such a short time as is allowed to me. I am a mere student of the subject. My talk with you will be straight and I hope it will be sweet.

* I bow to Him Whose favour gives speech to the mute and makes the lame cross mountains.

The subject matter of to-day's theme is composed principally of two parts "The Deaf and Dumb" and "In India and Abroad". In dealing with the subject several questions naturally arise in our minds :

- (1) Who are the deaf and dumb?
- (2) Why are they so called?
- (3) What is their number?
- (4) Why should any thing be done for them?
- (5) What is done for them? and
- (6) What can be done for them?

I shall try to answer these questions in their order.

(1) WHO ARE THE DEAF AND DUMB?

The expression "deaf and dumb" or popularly termed "the dumb" is applied to human beings—our brethren—who cannot articulate and express their thoughts, as we do, through the medium of a spoken language. This disability of theirs is due to causes * over which they had no control. They are victims of certain events for which "the youthful indiscretion" of the parents is in a large measure responsible and which can be properly dealt with by medical experts. † See P. 179 "*Out of the Dark*" by Miss Helen Keller B. A., U. S. A.)

(2) WHY ARE THEY SO CALLED?

The term "deaf and dumb" suggests two notions "deafness" and "dumbness". The first is primarily the cause and the second the effect. The "dumbness" or more properly speechlessness of these defectives is mostly due to the want of the sense of hearing. As can be demonstrated these persons have the power of speech. Their organs of speech—the vocal chords, the larynx etc.—are normal. If proper use is made

* Causes of Deafness

Congenital.	Acquired.
(1) Poverty	(1) Inflammation in the nose and Naso Pharynx.
(2) Heridity.	(2) Trouble in the middle ear.
(3) Consanguinity.	(3) Meningites and other infectious fevers
(4) Drunkenness	(4) Measles, etc.
(5) Syphilis (the white scourge).	(5) Syphilis.

† "They enslave their children's children, who compromise with sin"—Bible.

of the remaining principal organs *i. e.* the eye and the sense of touch, they can speak as we do. Though the term "dumb" is for convenience applied by us to this class of defectives, it is a misnomer. It should be properly and aptly applied to the lower animals which have no power of speech, which are not supplied by nature with the organs of speech. In applying it to human beings we lower them to the position of lower animals—cattle—and thus degrade and insult humanity.

The double disability—deafness and speechlessness—gives rise to grave results which are still more repugnant and offensive. It is our common experience that deaf persons are disregarded and treated with contempt even by their kith and kin. They are shunned in society, deprived as they are of their human heritage—speech. No body likes to associate and converse with them. Though human in form they are treated as animals—chattles. * (See P. 14. *The Causes and Prevention of Deafness* by Dr. James Kerr Love, Glassgow). Their only right—moral and legal right—in India, according to Manu, consists of maintenance from the family.†

The treatment dealt out to the deaf in the civilized countries in the West is nothing less than humane. The problem of helping the deaf so as to reclaim them to society is thrashed out at conferences of teachers and superintendents of schools for the deaf—national and international. They are allowed all facilities of education, general and vocational, and serious efforts are being made in England itself to start institutions to give them higher education so as to make them realize their own position in the State and Society. They are denominated as "the deaf". (See P. 49 of *The Report of the International Conference of 1925*, for the remarks of Mr. A. J. Story, F. E. I. S., Secretary, National College of Teachers of the Deaf.)

* "The problems of deafness are deeper and more complex if not more important than those of blindness. Deafness is a much worse misfortune. For it means the loss of the most vital stimulus, the sound of the voice that brings language, sets thought astir and keeps us in intellectual company of man". Extract from a letter written by Miss Helen Keller to Dr. James Kerr Love, M. D

† "Deafness stops the fountain-head of knowledge and turns life into a desert. For without language intellectual life is impossible" Helen Keller.

(3) WHAT IS THEIR NUMBER ?

The average of deaf-mutism for the world is one in 1500. It varies however in different climes. (In Europe, one in 1537; in Great Britain one in 1622; In India 5 to 7 per 10,000.) In our own country it is higher in Himalayan tracts and the bed of the Indus. In our Presidency, the number of deaf-mutes is about 17,000 *i. e.*, roughly speaking 6 per 10,000 of the population. This number does not include those that have acquired deafness some years after birth (their number is 50 p. c. of the total deaf population), after speech is developed and those that are partially deaf. Acquired deafness is preventible.* (See P. 20 of "*Causes and Prevention of Deafness*" by Dr. James Kerr Love, M. D., Glasgow.)

(4) WHY SHOULD ANY THING BE DONE FOR THEM ?

When the state of general education in the country is disparaging (the average of literacy is only 6 per 100 of the population in the males and hardly 1 p. c. in females) how can you expect any thing to be done for the defectives is the question that one asks oneself when the problem of the education of the deaf confronts one. To such remarks my reply is in the following terms :

Food to the hungry; hospitals for the sick; succour to the lame and helpless; police, military, and law-courts to protect the weak; the child-welfare organizations; the Great War of 1914 waged to protect Belgium; the occupation and retention of India by the British people to safeguard and protect the interests of the millions of illiterate and ignorant people—the depressed and backward classes. What do these indicate? (See P. 14 of *The Causes and Prevention of Deafness* by Dr. James Kerr Love. Also see P. 49 of *The Report of the International Conference of 1925*.)

The deaf are a burden on the society and a menace to it. The deaf or deaf-mutes cannot show their defect as the blind. They are like those that tumble down. They are intellectually backward (weak). They are famished. They are

*Steps to be taken for the prevention of acquired deafness.

1. Management of ear complications.
2. Notification and isolation of all cases of meningitides.
3. Medical inspection and locating of the ear diseases of school children.

the fallen, they are the submerged humanity. (* See "*Declaration of Geneva*," P. 65 and Mr. A. J. Story's remarks, P. 49 in the † *Report of the International Conference*. Also see P. 251 of "*Out of the Dark*" by Helen Keller. See P. 14 of "*The Causes and Prevention of Deafness*" for Miss Helen Keller's Remarks). The deaf deserve to be given the food of knowledge. They should be educated (trained) for our own interest. The untrained deaf are a burden (cost of their maintenance alone in India would be Rs. 50,000 per day) on the Society and the State. They are a menace (as mischief mongers, thieves, rogues etc.) to them.

Imagine an untrained normal deaf-mute person to be your neighbour. If unfortunately he associates with bad people as he usually does, you cannot remain peacefully in your own homes *e. g.* the deaf-mute boy, Bhagla Ranchhod, (age 12) from Surat convicted of theft and given one year's imprisonment in 1926. This is one of the numerous cases that happen in our dealings with this class of defectives. It is therefore safe and economical (the total of savings and earnings in respect of the deaf in the Bombay Presidency would be Rs. 13,000 per day) to train them and to give them some useful work which would engage them and make them self-respecting, self-reliant and self supporting citizens.

(5) WHAT IS DONE FOR THE DEAF?

The deaf and dumb in this country are generally neglected. They are treated more or less as chattles. This is mainly due to:

- (1) Wrong notions of filial love and consequent disinclination on the part of parents to part with them.
- (2) Ignorance of the parents as regards the existence and location of special schools‡ which are scattered far and wide in the country.

**Declaration of Geneva* Clause I "The child should be given the means needed for its normal development, both materially and spiritually."

Clause IV "The child should be put in a position to earn a livelihood and should be protected against every form of exploitation."

† "Deafness is a terrible and permanent handicap and those who suffer from it need more and not less of the educational advantages freely conceded as the right of those who hear and need them less". A. J. Story, F. E. I. S.

‡ Number of schools for the Deaf in India :—

4 in Bombay Presidency (British).	2 in Baroda
7 in Bengal	2 in Mysore
3 in Madras	1 in C. P.
0 in Punjab, U. P., Behar and Orissa.	

- (3) The diffidence of the parents about the abilities of this class of defective to receive any training.
- (4) The temptation to use them as earning members of the family. And
- (5) Paucity of workers to carry on propaganda work.

The result is obvious. So long as the deaf-mutes have parents or guardians to look after them, they generally lead an honourable life. In their absence under adverse circumstances they prove a burden to the society unless they submit to unpleasant, undesirable and objectionable treatment at the hands of near relations.

In 1885, thanks to the efforts of the foreign Christian missions who pioneered the work of educating the deaf in this country. The first school for the deaf was started in Bombay by Roman Catholic missionaries. The three schools in the Madras Presidency also owe their existence to them. The first indigenous school for the deaf teaching in vernacular was established at Calcutta in 1893 by Prof. J. N. Bannerji.

The credit of starting the first systematic school for the deaf and dumb in France in 1712 goes to Abbe de l'Epée.

There are special schools for the deaf-mutes in the Presidencies of Bengal (seven), Madras (three) Bombay (four) and Central Provinces (one). The Provinces in the North and North-West where deaf-mutism is in some cases abnormally great are still in slumber. The total population of deaf-mutes in this vast continent is according to the Census Report about 200,000. This does not include those that have acquired deafness some time after birth. The total number of schools for them including those in the Indian States is 19 where about 800 children are under training.

The civilized countries in the West are far ahead of us in this respect as will be seen from the following tabular statement :

Country	No. of Deaf-Mutes	No. of Schools	No. of children under training	Expense per head per year in residential schools
England and Wales.	26,000	49	500	Rs. 1,066, (£ 82)
United States of America	69,000	167	17,000	Rs. 1,165, (\$ 375)
India	2,00,000	19	800	Rs. 238, (for in- struction).

[London alone has 17 schools for the Deaf.]

Over and above the special schools mentioned above, there are about 60 missions in the British Isles, organized by public spirited and philanthropic people to help the Deaf. Some of these Societies publish their organs.

"The Volta Review" published by the Association to promote the Teaching of Speech to the Deaf in U.S. A.,

"The Teacher of the Deaf" published for the National College of Teachers of the Deaf in England.

The schools for the deaf in British India are aided schools. With the exception of most of the schools run by Christian missionaries, they are managed by Committees. The schools in the Indian States (Baroda & Mysore) are controlled and financed by the Governments of the respective States.

In England and Wales, there are 14 schools run by private gentlemen. The public schools in London are mostly managed and financed by the London County Council.

In the United States of America, almost all the States provide for such schools. There are 17 schools there run by private agencies.

The amount of grant allowed to this class of schools in the western countries is considerably larger (£41 = Rs. 533 per head) than that allowed to such institutions here (Rs. 127 per head). When England spends £ 82 *i. e.* Rs. 1066 per head, per year after residential schools for the deaf, we grudge to spend about Rs. 238 per head, per year. The people at large and even Government do not realize the difficulties of the teachers of the defectives and cannot understand that in such schools each boy is a class by himself. In the United States of America, a school even of 3 defectives gets a State grant of nearly \$ 150 (*i. e.* nearly Rs. 468) per head, per year while our Government requires an average attendance of at least 25 pupils to qualify a school for a grant of Rs. 120 per head, per year. If the school is able to command a larger average the proportion of the grant allowed is reduced to Rs. 100. per head, per year. (See G. R. No. 4151 dated 13-12-1927 and G. R. No. 587 dated 6-2-1920).

Articulate speech, lip-reading, language, simple arithmetic and some variety of vocational training is the usual course of instruction in all countries, In the West they are even taught history and geography and elementary science.

There are some schools in the west which continue to use the Manual Alphabet instead of articulate speech as the medium of intercourse between man and man. The success of the method in the west is to the extent of 40 per cent. Almost all pupils (nearly 90%-95%) learn to speak.

The schools for the deaf in India are run now as isolated entities. It is a pity that the teachers thereof have not only to look after the instruction of the children but to advertise the schools by public demonstrations. The school is taken to the doors of the people (see the Report of the School for Deaf-Mutes, Ahmedabad for 1927, P. 11) to maintain attendance and finance them. They have therefore hardly any leisure to think of the educational problems relating to the deaf. It is not so in the west. There the teachers are amply paid. The scale of salaries in England is £ 392 *i. e.* Rs. 5,096 per annum for man and £ 304 *i. e.* Rs. 3952 for woman; the teachers receive pensions as well, and have to mind educational work alone. (See P. 49 of *The Report of the International Conference of 1925*).

The educational work for the Deaf in the West is organized. To compare notes the teachers, principals, and superintendents of schools meet in conferences, national and international.

America has already provided for the higher education of deaf-mutes in all branches of knowledge (*e.g.* Gallaudet College, Northampton, Massachusetts, U. S. A.) England is seriously thinking of taking steps in this direction. Our Government on the other hand are not only sleeping over the resolution passed by them in this respect, but their policy is retrograde. (See G. R. No. 587 of 6-2-1920 and G. R. No. 4151 dated 13-12-27).

"The first consideration of a wise commonwealth is not economy but the good of all its citizens." (*Out of the Dark*).

(6) WHAT CAN BE DONE FOR THE DEAF HERE?

- I. Request Government to establish at least one central school for training teachers in each Presidency or Province *i. e.* a tract of the country using one language. (See Pp. 65 and 69 of *The Report of the International Conference of 1925*). Let the people take up the work if the State fails to do it. God helps those who help themselves.

2. Request Government to multiply the special schools for the deaf. There must be at least one residential school in a district whose population is about 600,000. These schools must be run on grant-in-aid principle and must be managed by representative committees. (The schools must be provided with suitable buildings in the skirts of towns).

Establishment of combined schools for the deaf and the blind (*e.g.* in Baroda State and Mysore) betray the ignorance of the principles underlying the methods of instruction used for these defectives.

3. Organise After-care Societies which conduct propaganda work and aim at the welfare of the deaf. This can be easily achieved with your (teachers') co-operation and help.
4. The amount of grant allowed to these schools by Government and Local Bodies must be considerably increased. The expense of the school for the deaf at Ahmedabad is Rs. 238 per head, per year for instruction and Rs. 102 for boarding. Government allows grant for instruction alone. The average of this grant is Rs. 127 per head, per year. The average of the grant from the Ahmedabad Municipality is Rs. 46 per head, per year.
5. The schools must be supervised and inspected by experts whose sole aim must be to assist the teachers and not to overload them. (See P. 49 of *The Report of the International Conference* of 1925 for Mr. A. J. Story's remarks).
6. The teachers must be allowed full scope to attend to the educational work alone, the financing of the Institutions being looked after by the Governing Bodies.
7. The teachers must be allowed graded salaries, substantiated by provident funds and life assurance, sufficient to allow them means to lead honourable lives. The present scale of salary at admission for vernacular teachers in the Ahmedabad school is Rs. 35 p. m. and for English knowing teachers with University training it is Rs. 50 p. m.
8. Organize special census to find out the number of the deaf in this land.
9. Move the Authorities and Railway Boards to allow liberal concessions to individual defectives with their companions when they go to and from school for educational purposes.

10. Experts must be invited by Government to prepare special reading books for the deaf.

Our present need is men (teachers and propagandists), material (boys) and money.

Before concluding my remarks, I must heartily thank you, for lending me a patient hearing and for allowing the deaf and the blind a corner in your hearts. As teachers you are the natural trustees of the people (the ignorant masses). You have undertaken the service of humanity. I have a message to give you and I hope you will justify your position as modern Rishis by carrying it to your respective provinces. *(See pp. 251-252 and 256 of "*Out of the Dark*" by Miss Helen Keller).

A PROBLEM IN THE EDUCATION OF THE BLIND

By Mr. R. M. Alpaiwalla, Bar-at-Law, Bombay

I propose in this paper to deal with a vital problem of the blind which the sighted can help to unravel.

We know the value of writing in education and in civilisation. We also know the value of a common script. Efforts are made to introduce Devnagari as the common script for all Indian languages. There are others who would go further and adopt the Roman characters, adopted by all Western nations and Turkey. But the Gujarati or Marathi students of one school for the Blind in Bombay, say the Victoria Memorial School for the Blind, would not be able to read the Gujarati or Marathi script of the pupils of the other school *viz*: the Millard School for the Blind in Bombay and *vice versa*. So is the writing of one school in Sind or Bengal or Madras an enigma

* "We who see, we who hear, we who understand must help them, must give them the bread of knowledge, must teach them what their human inheritance is"—Miss Helen Keller.

to another school in the same province. This is not due to bankruptcy of intellect but perhaps to too much of the differentiating intellect. Thus then is the problem of the education of the Blind in a nutshell. The workers for the blind are few; almost all of them are agreed that the script for any one language should be the same for all the other languages in India; that the alphabetical signs for the blind, for all the Indian languages, should be as uniform as possible, though not wholly the same. Yet many systems of alphabets are in use. It is here that the sighted teacher can help in selecting, improving or devising the best alphabet for the blind.

The basis of all these Indian scripts, as of all other scripts for the blind all over the world, is a system of signs of raised or embossed dots called "Braille" after Louis Braille, a Frenchman who devised it. The dots are raised or embossed by means of a blunt nail on a piece of paper placed on a specially made slate or by a special writing machine for the blind. Suppose we take a six of diamonds from a pack of playing cards, the six dots, if raised and circular, would represent the six dots of Braille. By taking one to six dots in their various combinations and positions 63 signs can be obtained. Louis Braille arranged these 63 signs in a simple easily-remembered way, in seven rows, five of ten signs each and the remaining two of six and seven signs respectively. This arrangement has been adopted for the alphabets of various languages all over the world except by some people in India.

In adapting the Braille signs to the Indian languages the following facts should be borne in mind:

- (a) The Braille script which is recognised as the best script for the blind is a specific invention which has only 63 signs and no more.
- (b) More than half the number of these signs have acquired specific significance among the blind of the civilized world by their being adopted uniformly for letters of the Roman alphabet, Arabic numerals, punctuation and arithmetic signs etc.; *e.g.*, dot one is A; dots one and three are B; dots one, three and five are L.
- (c) About a third of the number of these signs have acquired a specific sound designation all over the world by their being adopted for the letters of the

alphabet as stated above *e.g.*, dots one and three are B or ब; dots one, three, and five are L or ल.

- (d) These Braille signs are capable of a variety of symmetric arrangements of which the arrangement made by Louis Braille is adopted by the whole civilized world.
- (e) Braille signs were first adopted to the French alphabet and most of the other nations have adopted the same sequence of signs and letters using extra signs for the letter or letters absent in French.
- (f) Eminent educationists and workers for the blind are of opinion that the uniformity of the Braille script not only lingual but national and even international, is of immense advantage to the blind.
- (g) English and French are now regarded as international languages all over the civilized world.
- (h) English is at present the medium of communication for the educated in India; it is also the medium of high school, collegiate and university education and of international communication for Indians. It is and is likely to remain an essential subject or at least a most desirable subject for university, postgraduate and professional education.
- (i) If India is to come on a level with other countries of the civilized world, in the education of the blind, it will have to make provision for the higher education of its blind.
- (j) Many educated children in India can speak at least one language in addition to their mother tongue and so it would very much facilitate reading and writing if the alphabets for the blind are uniform.
- (k) The blind read by touch and so certain signs easily distinguishable by sight may not be distinguishable by touch and *vice versa*.
- (l) There are certain signs which after long experience are regarded as not easily distinguishable by touch and so are used sparingly or for a specific limited purpose.

Having thus the Braille materials and the facts about them before us let us now consider the problem of a uniform Braille

for the Indian languages. It should be clearly understood that owing to the differences in origin, grammar, sounds etc., of the different Indian languages it is not possible to have one and the same alphabet for all the languages. What is meant by a uniform Braille alphabet is a Braille alphabet which would attempt to represent by the same signs similarities in sound or some other characteristics in the various alphabets. Varieties of such Braille have been constructed and are being used for the Indian languages. They can be divided into two main groups:

(I) The first group includes those which adopt the arrangement and similar sounds of the European Braille alphabet *e. g.*, K for क, J for ज, B for ब, M for म etc. and then assign the remaining signs to the unrepresented letters on the same principle. I shall call these the Indo-European Uniform Braille. The alphabets from this group are adopted by the majority of schools *viz.*, the Victoria Memorial School for the Blind, Bombay, and the schools at Lahore, Rampur, Ranchi, Mysore, Madras, Palamcottah, Baroda, Nagpur etc.

(II) The second group contains a number of ingenious attempts to construct a uniform Braille alphabet for the Indian languages only, by a kind of association of symmetry of the Braille signs with the physiological sound production of the letters of the Sanskrit alphabet. I know three of these *viz.* the Oriental Braille of Messrs. Knowles and Garthwaite and the Indian Braille alphabets of Mr. Shah of Bengal and Mr. Advani of Sind. They are used respectively in Miss Millard's School in Bombay, Mr. Shah's school in Bengal and Mr. Advani's school in Sind.

They all discard the arrangement and sounds of the European Braille alphabet so that the European Braille P would be क or ट, M would be ख or च, and J would be ओ in their respective alphabets. I shall call these alphabets the Indianised Braille.

We shall first examine the merits and demerits of the principles of these two groups and shall then examine the merits and demerits of the different alphabets.

Education of the blind in Europe and America is so advanced that the blind are capable of graduating and taking degrees in Arts and Sciences at well-known universities, of qualifying and working as lawyers, translators, interpreters, businessmen etc. If the blind of India are to take their rightful

position among the international blind, the Indian Braille alphabet must have an international outlook.

I have shown in the above enumerated facts, (g) to (i), the usefulness of English at present as well as in the future for higher education, international intercourse, communication and travel.

Another principle which the educationists and workers for the blind, after three quarters of a century of experience, have found as very important, is uniformity with the arrangement and order of the Braille signs of the already established alphabets. This principle applies not only for alphabets of the Romanic languages but to the other families of languages as well *viz*, Russian, Egyptian, Chinese, etc. Uniformity facilitates the learning, reading and writing of other languages, makes correspondence and communication easy, cheapens printing and makes the already established and large Braille libraries easily accessible. The Americans experimented with a variety of scripts for the blind and created large libraries in these scripts. However for the sake of uniformity they sacrificed thousands of dollars worth of libraries and adopted the $1\frac{1}{2}$ grades of English Braille in the interest of the blind.

An Indian blind child learning the Indo-European Uniform Braille for his mother tongue automatically learns that the Braille sign for B is ब, F is फ, L is ल, M is म etc. Though absolutely ignorant of any European language, he would be able to read with fairly good pronunciation simple sentences of almost any European language *e.g.*, "a pen is in a box". Children knowing only the Indianised Braille of Knowles & Garthwaite or Shah or Advani would read the sentence "a pen is in a box" as अटआज जोप ओज अ इगळ or some such nonsense. If a boy wrote on his vernacular text book his name "Krishna" in English, it would read कठोलजअ in the Indianised Braille. With the direct method of teaching a foreign language now in vogue, the reading of a foreign language by a blind child knowing the Indo-European Uniform Braille, would be very much easier. A person knowing an Indian or a European language can learn to read far more quickly the Braille literature of both the languages with the Indo-European Braille. I know one whose mother tongue is Gujarati. Knowing English Braille he can read the Braille

alphabets for French, German and Dr. Nilkanth's Braille alphabet for Gujarati, Marathi etc. each after a few minutes casual study. He could not read Indianised Braille of Messrs. Knowles & Garthwaite or Shah or Advani after as many hours of study. I should expect an equal amount of difficulty for a child knowing the Indianised Braille of Messrs. Knowles & Garthwaite or Shah or Advani in learning the European Braille. For a student of Indianised Braille each of the 63 Braille signs would have one significance in the Indianised Braille and another in the European Braille, and would thus have a double, treble and, for some signs, even a higher multiple association in the child's or adult's brain. Any student of psychology would see that these complex associations would be a considerable strain on the brain, especially a child's brain.

Again the first ten signs of the European alphabet are respectively adopted for the Arabic numerals from 1 to 9 and 0. Several other signs have acquired a universal significance in mathematics, science or music.

The arrangements of the signs by Louis Braille in seven lines is made on certain simple principles of symmetry and has been adopted, retained and confirmed all over the world after years of experience as one of the simplest.

It has been suggested that while the Indian languages are phonetic, the European languages are not so; and hence it would not be possible or convenient to construct an alphabet for the Indian languages on the existing structure of the European Braille alphabet and that such an alphabet even if constructed would derange the order of the letters of the Indian alphabets. It should however be pointed out that almost 14 letters of the Roman alphabet have definite phonetic values while almost 9 more have more or less definite phonetic values. Again there is a growing and well supported movement in America and England to make English spelling phonetic. In spite of this defect, in the Indo-European Uniform Braille group the framers have succeeded in constructing Braille Sanskrit, Urdu, Tamil, Telugu, Kanerese, Gujarati, Marathi, Hindi and other Indian alphabets. Lately Turkey by adopting the Roman alphabet for the Turkish language, has shown that letters of the Roman alphabet are capable of being adapted to Oriental languages. The objection that the derangement of the order of the alphabet would make it difficult to learn, can be easily met

by pointing out the fact that in the Montessori, the Kindergarten and other modern methods of teaching, the letters are taught not in their regular order of the alphabet and yet with greater speed and facility.

Thus the principle of the Indo-European Braille has, over the Indianised Braille, the decided advantages of greater ease and simplicity and a wider uniformity and scope.

However we shall still consider the merits and demerits of the common principles of the various systems of Indianised Braille, put forward by their exponents.

(1) The signs should be arranged according to some plan so as to aid memory. As regards this principle of order, all the Braille systems have one sort of definite plan or another. The European Braille has a simple plan of its own which is a great aid to memory. The systems of Messrs. Knowles and Garthwaite and that of Mr. Shah are inferior in this respect. Mr. Advani's Braille is an improvement upon the European Braille of Louis Braille and so has a slight advantage of arrangement but that slight advantage is counterbalanced by the tremendous disadvantage of its being wholly divorced from the European Braille. A minute gained at the initial stage by Mr. Advani's system may cost a blind person an hour of labour and strain when even elementary English is taught to him.

(2) The signs should be adopted to represent the common characteristics or sounds in the Indian languages. By a perusal of articles and booklets of the exponents of Indianised Braille from which this principle has been taken * it appears that they have not considered or perhaps have deliberately ignored the many weighty considerations in favour of uniformity with European Braille. On the principle of uniformity the Indo-European Uniform Braille is superior to the Indianised Braille in as much as the former has uniformity with a far wider range of languages.

(3) The phonetic and orthographical relations of the sounds of the letters of the alphabets should be represented by a relation in their respective signs. For example, it is said that त्र (TH) and फ (F) are derived respectively from त (T) and प (P) by the same physiological process by which क (K H) is derived

* See "Oriental Braille", by Rev. J. Knowles & L. Garthwaite and "On a uniform Braille System for Indian vernaculars" by P. M. Advani.

from क (K); and so in Braille type ख (K H), थ (TH) and फ (F) should be made or derived by adding or removing the same dot from the Braille letters for क (K), त (T), and प (P) respectively. It seems that all the Indianised Braille systems are constructed on this as a very vital principle. Except for a few straggling letters these relations are not represented by the alphabetical symbols or letters of any of the extant languages. While among the Indian languages Sanskrit and its derivatives have a phonetic arrangement, Arabic and its derivative languages are based on quite different principles of orthography, grammar etc. I fully appreciate the great labour and ingenuity of Messrs. Knowles and Garthwaite and Mr. Advani in constructing their alphabets but though quite conscientious and sympathetic, the former two are in several of their propositions guided by difficulties which are peculiar to a westerner learning an Oriental language but which are not the difficulties of a native of India. The Indian child generally speaks and writes an Indian language, in addition to his mother tongue, with almost perfect pronunciation and without the least idea of their relation to phonetics or physiology. The above principle is one of scientific pedantry. It may tickle or interest a grammarian, philologist or student of physiology of sounds, but is of little value to an ordinary learner. If the principle were discarded in the framing of an Indian Braille alphabet, the blind child would lose but little in pronunciation or grammar nor would he be lost in the maze of Indian alphabetical sounds. It seeks only to favour scientific pedantry at the cost of the blind.

(4) The Braille alphabets should be taught in the same order in which they are taught to the sighted or at least the groups phonetically related should be so taught, (Mr. Advani). I do not believe that Mr. Advani who propounds this principle means that the blind should not have the benefit of the latest principles of child education. A child learning the alphabet by the Montessori method knows in the end the order of the alphabet as well as any other who learns it by the orthodox method. So the principle has hardly any basis in child education.

(5) Provision should be made in the system for incorporation within it of the peculiar needs of each language without disturbing that portion which is common to all. This principle

is satisfied equally by the Indo-European Uniform Braille as well as by the Indianised Braille.

(6) There should be economy of space in writing. Economy of space in writing Braille can be as well achieved by a well-framed Indo-European Braille as by the best framed Indianised Braille. It may be pointed out that the Braille of Messrs. Knowles and Garthwaite sins most against this principle. Not understanding the sounds of the Indian letters ख Kh, ग Gh, थ Th, भ Bh etc. they have needlessly represented them by double signs where they could have easily represented them by single signs. In this respect Dr. Nilkanth's Braille seems to be the best.

(7) Economy should also be achieved by assigning to the most frequently used letters the signs with the least number of dots so as to save time in writing. As Mr. Shadwell has stated * it is regarded among the authorities on the education of the blind that the gain in speed and time by economy of dots is trifling when compared with the principle of the loss caused by want of uniformity with other languages *e.g.* English. Apart from this, Messrs. Knowles and Garthwaite have in their alphabet made frequent use of those very signs which are regarded by the blind as difficult to distinguish. The gain by speed in writing is less in value than the loss of speed and facility in reading. Finally this principle is somewhat antiquated. Formerly the only writing apparatus for the blind was the Braille slate. Now for a small cost we can get writing machines by which, as on a typewriter, one can write a one dot letter with as much speed as a six dot letter.

(8) Every letter or sound in a language should be represented in Braille. This is equally a principle of the Indo-European Braille.

Thus it may be seen that except for the principles which are equally satisfied by the Indo-European Braille as by the Indianised Braille, the remaining principles as put forward and made much of by the exponents of the Indianised Braille have no real value and are of only secondary importance.

The scope of this short paper would not permit of an analysis and a detailed criticism of each of these systems, but if it succeeds in interesting any of normal sight he would

* See "The Braille Alphabet and Foreign Languages" by J. L. Shadwell.

find some further information in "Criticism on Oriental Braille" by Dr. Nilkanth and in Mr. H. D. Chhatrapaty's pamphlet "The Education of the Blind—Teaching them to Read and to Write*" with which I almost wholly agree.

Now going to the Indo-European Uniform Braille group we find more or less uniform alphabets for the different languages. I know the following—Dr. Nilkanth's Braille for Gujarati, Marathi and Sanskrit, Mrs. Shireff's for Urdu, Hindi etc. Mr. Speight's for Tamil, Telugu etc., Mr. Rao's for Kanerese, Tamil, Telugu etc. Of these the most comprehensive is that of Dr. Nilkanth. However not knowing the Dravidian and many other Indian languages, I do not feel myself competent to judge the relative merits of these alphabets without the aid of others knowing some of these languages.

We have seen that all the systems of the Indo-European Braille are based on the prime principle of uniformity not only for the Indian languages but for the European and other languages as well. We have also seen the enormous advantages of this uniformity. The main objection to the Indo-European Braille systems is that they do not satisfy the principle of phonetic arrangement of the Indianised Braille. It has however been clearly shown that this principle is of no great consequence. Other objections to this Braille are:

- (a) Most if not all the systems do not provide separate signs for the long and short vowels. The answer to this objection is that in Gujarati and some other Indian languages the distinction of the long and short vowels is not so very important and so the blind does not lose anything by the absence of these signs; but on the other hand they are saved the trouble of a needless distinction. This is a question on which any sighted teacher of Gujarati can help the teachers of the blind by his opinion and advice.
- (b) The different alphabets being framed for different Indian languages by different individuals, there is not sufficient uniformity among them and (1) sounds of the letters of the European alphabet are not uniformly assigned in the different vernaculars; for example E may be ६ or ५ , I may be ६ or ६ , J may be ७ or ५ ;

* Vide *The Progress of Education*, May 1925.

(2) sounds similar in the Indian languages but not represented in the European alphabets are not always represented by the same signs; (3) that the punctuations and other signs are not the same as in the English alphabet; (4) the common characteristics of the various Indian languages which could have been expressed by the same signs are not being so presented.

If some of the teachers of languages from various parts of India meeting in a conference like this could spare some time to confer with the teachers and workers for the blind, these questions could be very easily solved.

The above considerations in my opinion would give us the following principles for the framing of a uniform Braille alphabet for India :

(1) That the Indian Braille should be uniform with the European Braille *i.e.* the common or similar sounds should be represented by the same Braille signs in all the languages.

(2) That each letter or sound in a language should be represented by a separate Braille sign.

(3) That the sounds similar in Indian languages not represented by any letter or sound of the European alphabet should be represented as far as possible by the same Braille signs.

(4) That other common characteristics of the Indian vernaculars may as far as possible be represented by the same Braille signs.

(5) That it would be desirable if the different variants of the same sound in one language can be represented by signs having some kind of affinity.

(6) That the Braille signs and combinations which are authoritatively regarded as not easily distinguishable by touch should be used as sparingly as possible.

(7) That the Braille signs should be assigned so as to secure as far as possible economy of space in writing; and that in applying the principle it should be considered whether on the whole more economy would be achieved by assigning compound signs to certain letters, *e.g.* whether it would be economical to use a compound sign for æ (LU) and long vowels thus sparing some signs for combinations of letters.

The normal sighted teacher, quite ignorant of the Braille script, can assist the teachers and workers for the blind in solving these problems.

In 1923 a conference of the teachers and workers for the blind from all over India was held in Bombay where this question of the uniform Braille alphabet for the Indian languages was discussed at great length and it was resolved "that this conference recommends to all workers for the blind that as far as possible in the preparation of all codes for the different languages of India it is desirable that the same signs represent similar sounds which they represent in English Braille." Nothing much by way of a co-ordinate effort in pursuance of that resolution has been done since then. Why ?

(1) In spite of the resolution of the conference each of the advocates of any particular system probably believes in the superiority or infallibility of his own alphabet.

(2) Any thorough attempt at framing a uniform Braille for the Indian languages would involve some change or other in all the existing Braille alphabets which would render useless the existing literature or libraries in every institution. This must necessarily be so. When the various English Braille systems in vogue in England were made uniform, the process made a much larger quantity of literature useless. When America adopted the uniform English Braille it involved a loss of thousands of dollars' worth of its Braille libraries.

(3) None of the Indian institutions for the blind is in an affluent condition and so it can ill afford to discard its existing books and go in for new ones in any new alphabet that may be adopted. However a change will have to be done sooner or later. Though the uncertainty of a definite alphabet at present very much handicaps and prevents the expansion of libraries in the institutions, the quantity of Braille literature is daily increasing and the loss that will be incurred by making a uniform Braille alphabet will increase as this problem of a uniform Indian Braille is delayed from day to day. Under the present circumstances, if a small sum of money would be collected it would be possible to compensate all the institutions for the loss they would suffer.

(4) The Government Educational Department which makes rigid rules and regulations and prescribes books for the schools

for the sighted, has no interest for the education of the blind to take steps to help in the framing of even a uniform Braille alphabet for them. Thus the few and scattered workers have no support of the organization of the Government to bring about uniformity.

(5) There has not been sufficient support and co-operation or force of public opinion to induce the workers for the blind to make a move for uniformity against the handicap and difficulties of the present work.

(6) The conference and other associations for the blind have not sufficient cohesion and strength to bring the necessary pressure on the workers to take more speedy steps for the framing of a uniform Braille alphabet.

Now friends, the workers for the blind in India are few, too few having regard to the vastness of the land and the extent of the affliction. Be it said to their credit that several of these workers are foreigners to this land and to its languages, working in the spirit of their religion of love given by their Prophet, the Christ. Will you who belong to this land, who are perhaps ignorant of the handicap and agony of blindness and unconscious of the great relief that can be given to them through reading, writing and communication, will you help? There is before you a mass of facts as to the principles for an alphabet for the blind and the difficulties of the teachers and workers in their solution. The workers for the blind, including many a blind, are prepared to lay their technical knowledge at your service. It is not asked of you to study the technicalities or to pronounce a judgment. But surely some of you can spare some time to confer with the workers for the blind, try to understand their difficulties. Take with you a sheet of Braille signs, try to assign the letters and combinations of letters in your mother tongue and Sanskrit or Persian or Urdu to the letters and combinations of letters of the European alphabet already assigned to the various Braille signs. Surely that is not a very difficult task. You can spare a few moments occasionally, you can make some suggestions and give advice in this matter. Will India's blind seek for help in vain from their sighted brothers and sisters?

WHERE THERE IS NO VISION, THE PEOPLE PERISH.

By Mr. W. N. Wadegaonkar.

Principal, Home and School for the Blind, Nagpur, C. P.

I congratulate myself on being given the opportunity of speaking out my thoughts to you on this unique occasion. You are all aware, I hope, of the fact that the problems of India, like those of various other countries, are looming large before her, and unless she speedily makes up her mind to face them and solve them, one wonders what will become of them, for "there is no cutting of the Gordian knots of life. Each one must be smilingly unravelled".

Now, if we pause and turn to what has been done so far in facing these problems severally, we find to our regret that very little has been done, and it is particularly true in the case of those of our less fortunate brethren who are suffering from certain physical or mental disabilities and groaning under pain of disease and infirmity. Are not the blind, the deaf and dumb, the lepers and others a standing nuisance to the society? Do they not aggravate the increasing economic pressure on those on whom they are dependent for their 'permanent possibility of sensation'? (That is all that life in all probability means to them). Whenever we chance to go to the market place, do we not hear the howlings and pitiable lamentations of these "wastes of ignorance, vice and shame"? Now, I ask, is there no room for charitable and humanitarian work among these groaning millions? Is it not our foremost and sacred duty to alleviate their lot, to "feed the hunger of their heart and famine of their brain"?

I dare say you recognise all this. Perhaps some of you may even stand up and point to some of the existing institutions for the health and welfare of the infirm and say that something substantial has been done for them. I submit, sir, that it is so. I know quite well that this herculean task has been voluntarily taken up mostly by some generous Christian missions and rarely by some philanthropic private individuals, while occasionally the Government has also tried to extend its helping hand or protecting arm over these God-forsaken, wretched, despised and forlorn travellers, who, instead of revelling in God's plenty

on earth, secure a hell for themselves. But, I am afraid, it is very seldom that this work has been taken up with a genuine desire for alleviating the sufferings and miseries of these despised creatures. The missionaries, as a rule, undertake this noble task with the spirit of service but as they go deep into the thing, the spirit of service is lost and they become anxious to convert those who are entirely dependent on them, to Christianity. They do a lot of good work, no doubt, and give relief to so many, but they appear to be inspired more with a missionary zeal than with a real touch of common humanity. We must be thankful to them for their indulgence and condescension but at the same time we must regret our own antipathy and neglect.

In the name of charity, I request you to spare some of your most precious moments for a serious consideration of the problem of those of our countrymen who have been denied the blessings of sight, speech and hearing or those whose minds have become unhinged and those whose bodies have ceased to function soundly owing to some physical disability—I mean the lunatics, the lepers and the like. The number of such victims is frightfully large and we have only to refer to the latest Census report of 1921 to verify the statement made here. The total number of insane, deaf-mutes, blind and lepers is respectively 88,305, 189,644, 479,637, and 102,513. The ratio per hundred thousand is 28 among the insane, 60 among the deaf-mutes, 152 among the blind, and 32 among the lepers. "Taking the infirmities individually, one-tenth of the total number recorded as afflicted are insane, a quarter are deaf-mute, rather more than half are blind and one-eighth are lepers." But we must take these statistics with a word of caution, for "the dangers of wilful concealment are considerable, especially in the case of leprosy, while among the better classes the existence of insanity and deaf-mutism are often not willingly admitted; and among all classes there must have been numerous omissions of children suffering from the last two afflictions, owing to the reluctance of parents to recognise their existence as long as there is any hope that it may be merely a case of backward development. Omissions of this sort are probably less frequent in the case of blindness, which, so far from being held in India in any disrepute, usually attracts in all communities a considerable degree of sympathy and charity, and is among the lower classes,

especially those of the towns, frequently exploited for purposes of gain. Thus in all cases the degree of sympathy or disrepute in which these infirmities are held differs to some extent in different strata of society, and, as pointed out by one of the Superintendents, the statistics of the communal or regional distribution of any infirmity may measure rather the nature or degree of popular feeling regarding it than the actual facts of its prevalence."

We thus realize how meagre our information is bound to be regarding the afflicted victims of different infirmities, and this is rendered all the more so by one additional difficulty which has to be taken into account. "Apart, however, from all questions of omission, intentional or unintentional, the recognition of these infirmities requires in varying degrees expert diagnosis. This is obviously the case with insanity, but leprosy is easily confused with other skin diseases and even serious blindness has degrees short of totality, while deaf-mutism combines disabilities each of which can vary in intensity. In a population-census expert diagnosis is not available and the unsatisfactory character of the statistics of infirmities obtained in this manner is now generally recognised."

So far, then, I have been quoting, for the most part, from the Census report of 1921 to impress upon you the magnitude of the task which lies before us and which we are called upon to face, as a matter of duty and not one of mere charity. The appalling figures already mentioned deserve the most serious attention at our hands, especially in view of the fact that if we compare the facts and figures of the last three Census reports we find, much to our regret, that there is an increasing ratio in the case of these infirmities. From 229 per hundred thousand in 1901 the curve rises steeply to 267 per hundred thousand in 1911 and slowly but steadily to 272 per hundred thousand in 1921. This preponderating increase of infirmities is much to be regretted. It speaks volumes on our drowsiness and neglect. What if about 17 or 18 schools and homes for the blind exist in the whole of India, what if there be a few lunatic and leper asylums, and the like, when "the hungry sheep look up, and are not fed." I can quite see that some of these existing institutions are doing really useful work, but the general condition is one sad tale of woe. There are many hindrances which retard useful and solid work for the amelioration of the suffering masses. First of all,

private enterprise is sadly lacking and may be, on the whole, said to be almost non-existent. Another great hindrance is indecision and lack of co-operation.

I should like to mention in this connection one point of supreme importance which is puzzling the heads of some eminent and responsible persons but to which I should like to add my quota in my own humble way—I mean the question of the Braille alphabet for the blind which takes my memory back to “The Indian Conference of Workers for the Blind and Deaf”, held at Bombay in January 1923, when this question was enthusiastically presented and hotly discussed, but as the difference of opinion was very great no amicable settlement was arrived at and the question was left to be decided at some future time. Since then it has remained hidden in the womb of time and as long as the Braille enthusiasts of different schools do not wish to yield an inch of their ground, I am afraid, it will scarcely see the light of day again. This naturally leads on to perpetual postponement which, in turn, greatly hampers the formation of those archives of literary productions which would be an invaluable boon for the intellectual and cultural development of the blind. All I can do here is to repeat emphatically what I said more than four and a half years ago. As you must be aware there is no dispute about the English braille as it is, for it is the most perfect system of alphabet hitherto known for the reading and writing of the blind. But the trouble arises when we come to consider the adaptability of the English Braille system to the different vernaculars of the country. Those who hold that there should be one universal system of Braille for all the languages of India fail to take note of one basic fact that the alphabets of a tongue are based on phonetics which differ widely in the case of different languages. Besides, every language has its own peculiarities of grammar and syntax, together with their peculiarities of symbols and short and long vowels. Now by devising one system of Braille to meet all these peculiarities individually and collectively, we shall stand to gain nothing very substantial. It will be an extraordinarily difficult task for the person who undertakes to accomplish it, and it will unnecessarily tax those for whom it is intended. For instance, different languages have different number of alphabetical letters. Thus while Telugu has 58 letters, Sanskrit and Marathi have 54, Bengali 48, Urdu 38, and Gurmukhi only 30. Besides, Urdu has got some peculiar

symbols for pronouncing certain words, while it has no short and long vowels. It will be sheer waste of time to learn the additional letters or symbols, for a man learning Urdu only has no chance of communicating with others in a language other than his own. It will tend to confusion and a certain amount of repulsion. Our aim should be in the direction of simplicity and clearness, and for that there seems to me to be only one solution, namely, to evolve three or four distinct systems of verna-
cular Braille, founded upon the grouping of cognate languages in one separate group, which should serve as a *standard* system of Braille for that particular group. Thus we may have one group consisting of Sanskrit, Marathi, Hindi, Bengali, Gurumukhi, Gujarati and so on; another of Urdu, Arabic and Persian; a third consisting of Telugu, Tamil, Kanarese and other Dravidian languages. Unless something of this kind is done, I am sure the problem of Braille alphabets will remain an unsolved one for a long time to come, and it will consequently be one of the greatest hindrances to the intellectual progress of the blind. This is a vital point and I hope those who are present here and are interested in the welfare of the blind will soon take up the question seriously and decide it in a way which will be conducive to real progress.

So far I have made an effort, as best as I could, to narrate the scattered history of "something attempted, something done". Now I wish you to consider what remains to be done and I can assure you it is much. But I shall be brief and touch only on one point which appears to me to be a matter of paramount importance. Most of you might be aware of the fact that in a country like England, which is more broad-minded, more liberal and more *practical* than ours, they have an organization which embraces Homes and Schools for the Blind, at each important centre for a manageable area consisting of some Boroughs or Counties. It is a sort of a league of the various homes and schools for the blind, amalgamated into a strong central body. It stands for strength, solidarity and co-operation. It is a sort of a mutual benefit society. It supports and helps the weak and keeps the strong in full vigour and efficiency. Thus they have a common outlook and a common ideal. In India, this sort of thing is sadly lacking. This is the reason why so many of our newly started institutions disappear after a brief period of existence.

I pray no such fate befalls the Home and School for the Blind which I have recently started at Nagpur. For the information of those who do not already know about it, I may just mention in passing that it was started in August last in an unassuming manner. Lack of funds and other minor considerations prevent us from admitting any and every student at present. Since we have to take in mostly those unfortunate persons who are likely to be given up by society once for all, as being useless for anything, we have to arrange for their free tuition, and free boarding and lodging etc. Having begun on a humble scale we have to realise our limitations and thus move accordingly. The school has called forth the sympathy of some of the leading citizens of Nagpur and even attracted the notice of the Local Government which seems to take keen interest in its progress. What will become of it later on is left for the future to decide and my only justification for mentioning it lies in the fact that it may perchance give some pleasure to those who feel that at least one more institution has been added, seeking to do service to the blind, being its ideal and the actual doing of it, its reward.

I want to emphasize the fact that it is high time you should realise the necessity of having an organization of the kind I was speaking of after the manner of those existing in England. And because of the fact that in our country there are very few institutions for the defectives, such a central body is all the more necessary and comparatively easy to set on foot. Each must try to stand for the good of all the rest and the whole must work in the interests of each. Such a body can do much useful and solid work by selecting competent workers from amongst themselves and forming them into a committee which may have to consider the more outstanding and urgent problems at issue. Some of you might question the unnecessary formality of the whole thing. But I ask, where does formality not exist? It is only a question of the point of view. There is no end to charity and philanthropy. If great good can be done to the defectives through the different institutions as individual bodies, I maintain that a greater good can be effected by their unanimous will and combined effort. In doing this let us have depth of vision and breadth of outlook. The organization which I am going to propose should not confine itself to the institutions of the blind or the deaf-mutes exclusively but it should also include the

institutions of all the defectives. I want union of all the different institutions for the different infirmities, and you know that "union is strength." I propose that such an organization should be immediately formed and be called "The Indian Federation of the Workers for the Defectives". With such a general and central body at our head, we can look always for sympathy, support and guidance. With it we can "take delight in weal and seek relief in woe". We by this means can overcome the narrow domestic walls which separate one province from another. We can meet together at least once a year at a convenient place and exchange our views and chalk out a common programme which will be beneficial for the country as a whole. We should hold the present firmly in our hands but we must also look ahead and see what we can do to make the present better and the wholesome future more. In short, we must have vision—not the vision of the visionary but the vision of the practical idealist who decides upon a thing, sees it and does it.

"We are only just beginning to realise that however ample may be our Institutional accommodation, however numerous the number of our special schools, there will always remain a considerable number of defectives who will either never enter institutions or who will stay in them for only a few years of training, and who will spend the greater part of their lives in the world. What we hope to gain by an adequate provision of institutions and colonies is the effective control of all anti-social, temperamental, unbalanced defectives, leaving for community care those who, in the right environment, can lead happy and useful lives"—Rt. Hon. Sir Leslie Scott, K. C., M. P. *Conference on Mental Deficiency, London, 1926.*

PROGRAMME

4th to 6th November, 1928.

Place :—CAWASJI JEHangIR Public Hall, Fort

* Speeches from Notes.

† Paper not submitted for printing.

Sun. 4th Nov.

9 a. m. Conference begins.

1 "Welcome" speech by Principal P. Seshadri, M.A.
Chairman, Executive Body of the Federation.

2 Presidential Address by Rt. Rev. Bishop
G. S. Arundale, M. A., LL. B. (Cantab).

1 p.m. Meeting of the Council of the Federation (open
to members only). In the Physics Theatre, Royal
Institute of Science.

2-45 p.m. *Elementary and Adult Education.*

1 Mr. P. K. DESAI, B. A., S. T. C. D. Administrator,
School Board, Ahmedabad Municipality.

*"Primary Education with special reference to the
conditions in British Gujarat."*

2 P. N. KACHHI, Devi Shri Ahalyabai High School,
Khargone, Holkar State.

"A plea for Industrial and Commercial Education."

3 Mr. G. K. DEODHAR M.A., C.I. E., Servant of India
Society. *"Education of the Adult Women."**

4-30 to 4-45 Recess.

4 Mr. D. M. DAR, Headmaster, Friend's A. V. M. M.
School, Itarsi. *"Health of School Children."**

5 Mr. V. S. TORO, B. A., S. T. C. D., Dy. Edcl. Ins-
pector of Visual Instruction, Bombay.

"Visual Instruction."†

6 Prof R. K. Kulkarni M.A., LL. B. Victoria College,
Gwalior. *"Parent Teachers' Associations."**

Mon. 5th Nov.

8 a. m. *High School and University Education.*

1 Dr. G. S. KRISHNAYYA, M. A., Ph. D., Professor of
Education, University of Mysore.

"Extra-Curricular Activities in Secondary Schools."

- 2 Dr. E. PARKER, M. A., Ph. D., Professor of English, Elphinstone College, Bombay.
"English Teaching in Colleges."
- 3 Pandit Shyamsundar Sharma, B. A., L. T., Head Master Maharaja's Noble's School, Jaipur.
*"Scouting."**

9-30 to 9-45 *Recess.*

- 4 Prof. D. K. KARVE, S. N. D. T. Indian Women's University, Poona. *"Higher Education of Women."*
- 5 Principal G. N. GOKHALE, N. E. D., Civil Engineering College, Karachi. *"Theistic Bias in Education"*
- 6 Mr. K. S. VAKIL, M. ED., Educational Inspector N. D., Ahmedabad. *"Education Abroad."*

- 7 Principal H. R. HAMLEY, M. A. M. Sc., Dip. Ed., Secondary Training College, Bombay.
"Training Colleges and Educational Research"
- 8 Principal M. T. Vyas, M. A. (Lond), Fellowship School Bombay.. *"Psychological Types."**
- 9 Prof. R. P. KAR, B. Sc. T. D. (Lond.), Secondary Training College, Bombay.
"Some studies in the Adolescence in Indian Children"

4-30 to 4-45 *Recess*

Education of the Defectives.

- 1 Principal H. D. CHHATRAPATI, V. M. School for the Blind, Bombay. *"Education of the Defectives."*
- 2 Prin. P. L. DESAI, B. A., School of Deaf-Mutes, Ahmedabad, *"Deaf Mutes in India and Abroad."*
- 3 Mr. R. M. ALPAIWALA, B. A., Bar-at-Law.
"A Problem in the Education of the Blind."

Tues. 6th Nov.

- 1 Sardar Bhagwan Singh, M. A, LL. B., Director of Public Instruction, *"Education in Patiala"*
- 2 Resolutions.

- 1 More Resolutions if necessary.
- 2 Concluding speech of the President.

*RESOLUTIONS ADOPTED

6th November, 1928

1. This Conference puts on record its sense of deep sorrow at the sad demise of the Hon'ble Mr. S. R. Das who was a great friend of educational activities in India. (*From the Chair*).

Passed unanimously, all standing in silence.

2. This Conference offers its hearty congratulations to Sir Annamalai Chetty on his magnificent donation for the creation of a University in the Madras Presidency. (*From the Chair*).

3. It is the opinion of this Conference that the medium of instruction and examination in the secondary and higher stages of education should be the dominant languages of Provinces and it urges upon the Government and the Universities to organise, where necessary, bureaus for translating standard books of Science and Literature from foreign into the Indian languages.

Proposed by Mr. G. Shrinivaschari (Madras) who observed that the early use of a foreign tongue as a medium of instruction led to "intellectual muddle", to quote the words of the Calcutta University Commission's Report. As for the alleged short-comings of the vernaculars, the speaker observed, if the vernaculars were really undeveloped it was for them to bring them to the desired level. Technical terms might be borrowed from English.

Seconded by Mr. G. N. Joshi (Berar) who remarked that the very fact that a resolution like that had to be moved before that conference was a bitter commentary on the defective system of education in India. In his own Province of Berar they expected all students to answer their papers in their mother tongue and they experienced no difficulty on account of the paucity of books. The teachers in his Province set their hands to the task and within one year, from the introduction of the reform, they had solved the problem of text-books to the satisfaction of the authorities. Then came a new cry that the introduction of the vernacular-medium led to the lowering of the standard of English. But if there had been any deterioration in the English standard it was not due to the disuse of English as a medium of instruction. The complaint was of long-standing and was due to other causes. There was reason to believe, he said, that the Government effort was half-hearted. (*Passed unanimously*).

4. The Conference urges upon the Universities the desirability of including in their syllabuses, courses in Music, Painting and other fine arts.

4. Proposed by Miss. A. E. M. Pope, (Hyderabad, Deccan), who said that her experience had taught her to appreciate the educational value of

* The speeches reported hereafter are prepared from the notes of the reporter. It has not been possible to get them revised by speakers themselves.

Music and Fine Arts. In one of the papers read at the World Federation Conference at Toronto, which Miss Pope had the privilege to attend, it was truly said that Music was the fourth necessity of life, the first three being food, shelter and clothing. Music was not a mere pastime, but a potent factor in character building. It was the language of the inner nature.

Seconded by Professor G. S. Krishnayya, (Mysore), who observed that the University of Madras had included Music in the courses of studies for the Intermediate Examination while Aesthetics was a subject for the Degree Examination of the University of Mysore. Education in India had been mostly intellectual, and the emotional side had been allowed to go to sleep. The excessive intellectual drill made education one-sided.

Mr. G. P. Shrivastav of Jaipur, supporting the resolution, said that the very fact that Music had the first place in the list of Vidyās (Arts) showed the appreciation they had for Music in ancient India. The Vinā of Saraswati and the flute of Krishna did wonders. Who did not know the effect on the audience of a beautiful picture or a sweet song? Love of Music was inborn.

(Passed unanimously).

5. It is the opinion of this Conference that Physical training be made compulsory in all schools and colleges in India and it urges upon the Government to provide for Military training for a much larger number of University students.

Proposed by Mr. G. K. Shiralkar, (Indore), who said that in this country the boys, by the time they went to Colleges, were often physical wrecks and it was time that that state of affairs was improved. Even Military Training had an educational value. Again every profession in the country, but the Military, was over-crowded and in order to secure good recruits for that profession it was necessary to make a vigorous effort to improve the physical health of the students and to introduce them to elements of Military Training.

Seconded by Mr. P. N. Kachhi, (Indore), who said a weak body could not ordinarily enshrine a noble soul. What was the use of passing the M. A. in the first division if they were timid, nervous, and spiritless on account of ill-health?

(Passed unanimously).

6. The Conference urges upon the Principals of secondary schools and colleges to encourage the establishment of social service organisations in the institutions under their control with a view to promoting the spirit of fellowship and co-operation among the youths of this country.

Proposed by Mr. S. S. Sharma of Jaipur, who said that education ought to teach them how to live but in the case of a man "living" had no meaning except "living in society", and that a school or college which did not give opportunities for social service was neglecting an important part of its duty.

Seconded by Mr. B. Chakravarti, (Bengal), who said that the country was often visited by national calamities like floods and one felt on such occasions the value of social service organisations. Ramkrishna-Ashram was doing valuable work in that field in Bengal and the speaker wished to see similar organisations growing in other Provinces.

(Passed unanimously).

7. This Conference draws the attention of the Government of India and all Provincial Governments to the extreme need of

giving grants to the Universities for higher studies on a more generous scale than has been done heretofore.

Proposed by Mr. D. K. Oka, (Berar), who said that the amounts spent by Provincial Governments, particularly in Bombay and C. P., on higher studies were quite inadequate and the cause given was financial stringency. But in accordance with the maxim "knock the door and it shall be open to you" they were knocking the door and expected that it would open. The Governments that could spend crores on schemes like the Back-Bay Reclamation scheme could certainly find a few lakhs for Universities if they wished.

Seconded by Mr. Dholakia, (Behar), who said if they would progress they had to find more money, and it was the business of the Provincial Governments to do it.
(*Passed unanimously*).

8. This Conference requests the Government of India to extend the benefits of the system of Postal Life Insurance to the members of the teaching profession working in non-Government institutions also. (*From the Chair*).

9. This Conference urges on all school-authorities the importance of arranging periodical meetings of the members of the managing bodies of schools and the guardians and teachers of the students reading in those schools.

Proposed by Mr. Y. M. Rane, (Bombay), who said that as a rule parents visited a school only when their sons and daughters had failed in an examination and were detained. Otherwise they had little interest in school affairs. It was therefore most necessary to find occasions to bring together the teachers and parents. They could for instance start Parent-Teachers' Associations like those described by Professor R. K. Kulkarni (Gwalior) on the first day of the Conference, organize joint excursion parties or convene meetings for discussion.

Seconded by Mr. V. V. Hardikar, (Hyderabad, Deccan) who referred to the Education Week in Poona in March last organized by the Shikshavichar Mandal and said such occasions would tend to strengthen the hands of school managers for they could then depend on effective co-operation from parents.

Mr. S. S. Sharma, (Jaipur) in supporting the resolution pointed out that a pupil spent two-thirds of his time at home and only one-third of his time in school and the teachers would find it extremely difficult to do their work of educating the children without effective co-operation of parents.

(*Passed unanimously*).

10. This Conference urges upon the Universities and literary and scientific institutions of University status, to organize lectures and talks for extra-mural education.

Proposed by Principal G. C. Bhate, (Bombay) who complained about the narrow out-look of the students who, he said, had little interest in anything beyond daily routine, and the so-called educated men knew little of subjects other than what they read for their examinations. University Extension lectures would broaden their out-look. There was no need to use English only for the lectures. He had himself delivered a number of such lectures in Marathi.

Seconded by Mr. S. R. Tewari, (Baroda), who referred to the excellent work done by the staff of the Central Library of Baroda, in that connexion.
(*Passed unanimously*).

11. This Conference urges upon the Government the importance of opening special clinics for school children at suitable centres that it may be possible to give proper and timely treatment to defective and unhealthy children. (*From the Chair*).

12. This Conference draws the attention of Provincial Governments, Municipalities and Local Boards to the fact that the existing arrangements for Medical Inspection of school children are quite inadequate and need considerable strengthening. (*From the Chair*).

13. This Conference requests Municipalities and Local Boards to start and maintain public gymnasiums in the areas within their jurisdiction, and requests the Provincial Governments to help these bodies by making a free grant of open spaces for that purpose. (*From the Chair*).

14. This Conference notes with regret that Departments of Education allow their grants to lapse and be utilised for purposes other than educational. If grants sanctioned under one head cannot all be utilised before the completion of the financial year, they should be available for expenditure under other sanctioned heads. (*From the Chair*).

15. This Conference is of opinion that the great difference in the salary scales of teachers in Government and non-Government institutions is highly detrimental to the cause of Education and appeals to the Department to minimise the difference by offering to meet half the additional expenses incurred by schools in that connexion.

Proposed by Mr. M. R. Paranjpe, (Bombay), who said that the resolution had a history behind it inasmuch as it was the outcome of the survey of the economic condition of the teachers in non-Government schools in Poona. Nobody had ever said, not even the Government, that the teachers in Government schools were paid particularly liberal salaries and the speaker could not understand the logic which led public to think that the teachers in non-Government schools could live on a salary that was half of what the teachers of the same standing received in Government schools. In those days, as recently remarked by Mr. P. Lory, the Director of Public Instruction, the status of a person depended on his economic condition and the lower salary paid to the teachers in non-Government schools put them on a lower status and that was highly detrimental to the interest of the very large majority of children who received education in non-Government schools. It was most urgent to remove that difference and the resolution suggested that the additional burden caused thereby should be equally borne by the Departments and the schools.

174 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

Seconded by Mr. P. A. Dhond, (Bombay), who endorsed all that was said by Mr. Paranjpe and added that a teacher constantly worried by financial difficulties would never be fit for his profession. (*Passed unanimously*).

16. This Conference asks the executive committee to prepare a scheme for the unification of educational services in Government and non-Government institutions. (*From the Chair*).

17. It is the opinion of this Conference that the Primary teacher in all Provinces in India is poorly paid and this fact has been in a considerable degree responsible for the disappointing results of Education in this country. The Conference, therefore, requests the Government of India to move the Provincial Governments to take immediate steps to secure for the Primary teachers salaries proportionate to the dignity of the profession and the responsibilities they are asked to undertake.

Proposed by Mr. C. K. Rao, (Mysore), who said that the condition of the Primary teacher in Southern India was miserable for he was worse off than a labourer who could take the law in his hand and stop work if he was dissatisfied with his wages. A teacher could not do it; society would not tolerate that sort of thing from a teacher. People talked of personality and cheerfulness as the two great qualities in a Primary teacher but a teacher forced to live on Rs. 11 p.m. could possibly have neither. The Government Inspector wanted a teacher to prepare his lessons at home and play with children after school hours but the poor teacher wanted all that time to do some extra work to add to his miserable wages. Some body said, the teacher must be a star and a fire; of course that remark had no practical value in India for the stars and fires here were all extinguished.

Mr. M. R. Ingle, (Bombay), in seconding the resolution referred to the discussion they had in that same hall in the Secondary Teachers' Conference, *re* the salaries of Secondary teachers and he said that the remarks made on that occasion were ten times true in the case of the Primary teachers. His responsibilities were greater and his pay was poorer. (*Passed unanimously*).

18. This Conference requests the Government

- (a) to institute travelling Fellowships for teachers;
- (b) to secure temporary exchange of teachers between different provinces in India.
- (c) to recognise for grant-in-aid purposes expenses incurred by schools for enabling their teachers to add to their knowledge by long distance tours.

Proposed by Dr. P. N. Daruwalla, Bar-at-Law, (Bombay), who emphasised the need of a wider outlook for teachers, and this they could have by watching what was being done in other Provinces. The Congress of the Universities of the Empire had started a scheme for enabling teachers to visit different parts of the Empire. The Inter-University Board of which Principal Seshadri was the Secretary had set out a definite programme of interchange of Professors in various Universities. The speaker wished that the same be done for teachers also. The University of Paris was a pioneer and had scholarships

to enable teachers to have leisure and see the broader world of life. It was an example worthy to be followed by the Provincial Governments and Universities.

Seconded by Mr. P. A. Inamdar, (Aundh), who observed that exchange of teachers would help them to get into touch with those who were carrying new experiments. He was himself experimenting on the Dalton Plan in his school and had to abandon it on account of some unforeseen difficulties. It would have been splendid if he could secure the services of some teacher in a school that worked the Plan successfully or could send one of his own teachers to that school.
(*Passed unanimously*).

19. This Conference requests the Government of India to frame rules in order to recognise Teachers' Associations and permit Government teachers to join the Associations so recognised.

Proposed by Mr. B. G. Nadkarni, (Bombay).

Seconded by Mr. K. V. Phadke, (Cawnpore). (*Passed unanimously*).

20. This Conference requests all Provincial Governments to institute a Provident Fund for teachers (if they have not already done it) and to make it one of the conditions of the permanent recognition of a school that it joins the Government scheme and contributes its share in respect of each of its members, unless the school has a properly organised scheme of its own.

Proposed by Mr. S. V. Phadnis, (Bombay), who said that security of tenure and provision for old age were most essential for developing a vocational sense. They had Provident Fund schemes duly introduced in Madras, U. P. and Bengal. In Bombay they had a scheme ready on the D. P. I's table but the Government could not make a beginning because that needed an initial budget provision of Rs. 36,000 and appealed to some philanthropist to supply the basis. The speaker confessed that in that respect his Presidency was behind the other Provinces in India and hoped the Bombay Education Department would feel the discredit and remove that blot on its management.

Seconded by Mr. G. P. Bhawe, (Berar).

(*Passed unanimously*).

21. This Conference notices with disapproval that inspectors of schools object to the presence on the reading-room tables of certain newspapers and magazines and books though they are not proscribed by Government. (*From the Chair*).

22. This Conference is of opinion that in order to remove the increasing unemployment and dislike for manual labour, all high schools should provide for the teaching of weaving or agriculture or carpentry and if possible make it compulsory in the pre-matriculation classes. (*From the Chair*).

23. It is the opinion of this Conference that Primary Education should be made compulsory in all rural and urban areas and where this is not done the Conference urges upon the

local Governments to take immediate steps towards making it so. (*From the Chair.*)

24. This Conference requests Provincial Governments and Universities to allow teachers of three years' standing to appear for Degree, Diploma or Certificate Examinations in Teaching without keeping terms at a Training College.

Proposed by Mr. Kantilal Dholakia, (Behar), who dwelt on the importance of experience and said that in three years a teacher could get in his own school the requisite training and knowledge to appear for the examination. It was unnecessary for all to attend a Training College.

The resolution was duly seconded by Mr. S. V. Phadnis, (Bombay), but it aroused a deal of discussion for Mr. K. S. Vakil (Bombay), rose to oppose the resolution.

He based his opposition on the fact that the resolution substituted book learning for expert training. The products of the S. T. C. examination in Bombay compared poorly with those of the Secondary Training College and that showed the importance of attending a training institution.

Dr. G. S. Krishnayya, (Mysore), also opposed the resolution. He said education was a science and could not be studied at home. It was necessary for a teacher to know his faults through criticism. In this age of experimental psychology much practical work was necessary and experimenting in education could be better done after training in a College than by self-study at home.

Principal H. R. Hamley, (Bombay), also opposed the resolution. It was misleading, he said, to say that at the Training College they read books only. The Training College was a source of inspiration and stimulus and that was more important. A few days ago they had a meeting of about 120 ex-students of the Bombay Secondary Training College and it was a great joy to ask the teachers what they were doing and to hear from them that they had achieved a measure of success in their efforts. The enthusiasm one witnessed on that occasion were not possible if the teachers had never attended the Training College.

Miss Silous, (Bombay), pleaded that the resolution was most necessary because of the scanty facilities for training in the Bombay Presidency. She had however no objection to accept reasonable safeguards to ensure that ill-prepared teachers did not appear for the examination and lower the standard.

After some more speeches for and against the resolution the mover replied to the many points raised in the discussion. He never suggested, he said, that three years' experience should qualify a teacher to have a degree without an examination, but he thought there could be no reasonable objection to permit him to appear for the examination. The school was no less a training institution for a wide-awake teacher and it was not rare to see the products of Training Colleges innocent of the supposed or real benefits of attending the Colleges. They could have as hard a test in theory and practice as they liked but he could not understand what objection there could be simply to allow a teacher with three years' standing to appear for the examination. (*Passed by majority*).

25. This Conference is of opinion that the members of the teaching profession should be grouped into a constituency and allowed to send representatives to the Legislative Councils and the Legislative Assembly.

Proposed by Mr. P. C. Kanjilal, (Bengal).

Seconded by Mr. D. P. Khattri, (Cawnpore). *(Passed by majority),*

26. This Conference requests the Provincial Governments to take early steps to establish Teachers' Registration Councils on the lines and principles of the Teachers' Registration Council in England. *(From the Chair).*

27. This Conference requests the Government of India to take such steps as are necessary to increase the publication activities of the Bureau of Education. *(From the Chair).*

28. This Conference is of opinion that provision for the education of the Adult and the education of the Defectives has been so far quite inadequate and appeals to the Public and the Government to help the workers in these fields by endowments and grants on a liberal scale.

Proposed by Mr. H. D. Chhatrapati, (Bombay), who said that they were hopelessly neglecting the education of the adults and the defectives. Their education also should be regarded as a legitimate duty of Government and expenditure on that account should be a charge on the State purse.

Seconded by Mr. H. A. Date, (Bombay). *(Passed unanimously),*

29. This Conference requests the Universities and Education Departments in different Provinces to create Arbitration Boards to hear appeals of teachers in cases of wrongful discharge or dismissal.

Proposed by Mr. B. Chakravarty, (Bengal), who dwelt at some length on the injustice frequently done to the teachers in his Province, by the school-managers and pointed out how arbitration boards had become necessary in Bengal.

Mr. P. C. Kanjilal, (Bengal), supported the resolution.

(Passed nem con).

30. This Conference accepts with thanks the invitation of the South Indian Teachers' Union to hold the next Session of the All-India Federation of Teachers' Associations, at Madras in the X-mas week of 1929.

Mr. G. Srinivaschari, (Madras), on behalf of the South Indian Teachers' Union gave the invitation to the Federation to hold its next Session in Madras. It was duly seconded by Mr. C. K. Rao. (Mysore).

(Passed unanimously).

A VOTE OF THANKS

The President Bishop, G. S. Arundale, then rose to propose that the Conference was grateful (1) to the Rulers of different Indian States for deputing representatives (2) to the Departments of Education in British India to allow teachers in Government Institutions to take part in the deliberations of the Conference, (3) to the Universities of Agra and Andhra for bringing the Conference to the notice of their teachers, and (4) to the retiring Executive Committee of the Federation, for the excellent work done during the year 1928.

(carried with acclamation).

The representatives from different States were :—

Miss A. E. M. Pope	}	from H. E. H. Nizam's Dominions.
Mr. V. V. Hardikar		
Mr. S. S. Sharma	}	" Jaypur.
Mr. G. P. Shrivastav		
Sardar Bhagwan Singh		" Patiala.
Mr. G. K. Shiralkar	}	" Indore.
Mr. P. N. Kachhi		
Prof. R. K. Kulkarni		" Gwalior.
Mr. V. K. Patel	}	" Bhavnagar.
" A. K. Joshi		
Miss S. Jadhav	}	" Baroda
Mr. N. P. Pandya		
" M. M. Pota		
" M. A. Raval		" Jamnagar.
" H. A. Ashar		" Cutch.
" K. M. Bhatt		" Palanpur.
" G. B. Karnik		" Bansada.
" D. P. Tamhankar		" Sangli.
" S. C. Deb-Barman	}	" Tripura.
" B. Chakravarti		
" P. A. Inamdar		" Aundh.
" A. V. Dhareshwar		" Jamkhindi.
Dr. G. S. Krishnayya	}	" Mysore.
Mr. C. Krishnaswami Rao		

Mr. K. V. Phadke, Asst. Secretary of the Federation proposed a vote of thanks to the local committee formed to help Mr. M. R. Paranjpe—a Vice-President of the Federation—to organize the Fourth Session in Bombay. He thanked all the local workers—Messrs. P. A. Inamdar, M. T. Vyas, P. A. Dhond, M. R. Ingle, N. Nanabhai and Y. M. Rane, for the very efficient management of the Session. He was grateful to Mr. V. B. Phadnis and Mrs. S. Annigiri for accomodating delegates in their school buildings and congratulated the volunteers under Mr. V. B. Phadnis (A. E. S. High School) and the scouts under Mr. Majmudar (Bharda New High School) for so ably looking to the comforts of the delegates.

Mr. K. L. Dholakia (Dhanbad) in seconding the resolution paid a tribute to the teachers of the Bombay Presidency and expressed his satisfaction at the cosmopolitan character of the gathering with a good percentage of lady delegates who attended all sittings of the Conference.

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Mr. M. R. Paranjpe, on behalf of the local Committee, then expressed his gratitude to the gentlemen, who at considerable cost and inconvenience to themselves accepted his request to attend the Conference and read papers on subjects of their choice. What success the Federation achieved in Bombay was largely due to the fact that a number of educationists had promised to give to the audience the benefit of their knowledge and experience. He also thanked Principal Seshadri and the Executive Committee for their unqualified confidence in himself and the spirit of co-operation displayed throughout the session. He also thanked the delegates both from and outside the Bombay Presidency for making it convenient to attend the session in such large numbers although it was not a week of universal holidays nor were there available railway concessions as they had in the X-mas week. He was particularly grateful to Mr. P. A. Inamdar of Aundh and Mr. M. T. Vyas of Bombay, but for whose help the session were an impossibility. He was also grateful to his friends in Bombay who agreed to work for him immediately after a very busy session of the Secondary Teachers' Conference. Last but not least he could not afford to forget the students of the Fellowship School, V. M. School for the Blind and the Rammohan High School, who gave them music during the Session and the scouts of the Bharda New High School,

who were in attendance all those three days. One special feature that pleased him most was the whole hearted co-operation of the Departments of Education in British India and Indian States which secured for the Federation active support of educationists like Principal Hamley, Prof. Kar, Mr. K. S. Vakil, Dr. Parker and Mr. V. S. Toro from Bombay, Dr. Krishnayya and Mr. C. K. S. Rao from Mysore, Miss Pope from Hyderabad, Mr. Inamdar from Aundh, Mr. D. K. Oka from Berar, Prof. Kulkarni from Gwalior, Sardar Bhagwan Singh from Patiala and Mr. Barman from Tripura to mention only a few of the long list of them.

The resolution was supported by Mr. M. R. Ingle and passed with acclamation.

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A resolution was then put from the Chair authorising the Secretary of the Federation to send the resolutions to the respective authorities and persons concerned with a request to take such steps as may be necessary to give effect to them.

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Mr. D. P. Khattri, the Secretary of the Federation then rose to propose a vote of thanks to the President Rt. Rev. Bishop G. S. Arundale. Mr. Khattri recalled the time when he was learning at the feet of Mr. Arundale who was then the Principal of the Central Hindu College, Benares. Mr. Arundale, said Mr. Khattri, in his Presidential address talked to them of a dream but his whole life was but a realization of that dream. He always gave his pupils his very best. He found the teacher in him still uppermost and they all saw how ably and teacher-like he conducted that session of the Federation, and he hoped that he voiced the thoughts of them all when he said that the success of the Conference was mainly due to the presence of Mr. Arundale as its President.

Mr. M. R. Paranjpe seconding the resolution, said that when he went to Cawnpore for the first session of the Federation in 1925 he discovered that among the educational workers in U. P. a very large number were old boys of the Central Hindu College, inspired with fire for work by their Principal Mr. G. S. Arundale, just as in Bombay they had among the educational workers a large number of old boys of the Ferguson College, who caught their enthusiasm from Dr. R. P. Paranjpye. He immediately decided, continued Mr. Paranjpe, that Mr. Arundale shall one

day be a President of the Federation. Mr. Arundale was not, as remarked by him in his Presidential Address, the last choice. It was indeed a rare good fortune that they had an opportunity to realise that wish on that occasion,

The resolution was passed with prolonged cheers and acclamation.

* * *

Then the President rose to make his concluding remarks. He suggested that a questionnaire might be sent out next year so that they might be able to find a solution to some of the burning problems in Indian education. The organization of the teachers in India was a vital matter and he hoped the Federation would establish branches all over the country. The condition of the Primary teachers in India was a disgrace to Government which he thought did not give them a reasonable pay. He advocated the appointment of a national commission to deal with the educational problems in India, which though intricate were certainly fascinating. He wished some Indian State financed the commission and gave them a model system of education untainted by Western influence. He hoped the Federation would continue its good work and, in its conference next year, would be able to lay the foundation for solid work in the cause of national education in India.

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The session was closed after reciting the National Anthem.

APPENDIX

1. Proceedings of the Annual Meeting of the Council formed for the year 1929.
 2. Report of the Secretary for the year 1928.
 3. Revised Estimates for the year 1928.
 4. Budget for 1929.
 5. Report of the Research Board for the year 1928.
 6. Executive Committee of the Federation for the year 1929.
 7. A List of Associations affiliated to the Federation.
 8. A List of Members of the Council for the year 1929.
 9. The Constitution of the Federation.
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THE PROCEEDINGS
OF THE
Annual Meeting of the Council
OF THE
All-India Federation of Teachers' Associations

(4th November, 1928).

The Annual Meeting of the Council (for 1929) was held on Sunday, the 4th of November, 1928, at 1 P. M., in the Physics Theatre, Royal Institute of Science, Fort, Bombay, with Principal P. Seshadri in the Chair. About 80 members were present.

1. The Annual Report of the Secretary was adopted. (See page 186).

2. The Revised Budget for 1928 was passed. (See page 189).

3. The Budget for 1929 was adopted. (See page 190).

4. Resolved that Messrs Seshadri and Paranjpe be requested to expedite the compilation of the book entitled "Educational Advancement in India".

5. Resolved that Pandit Ram Narain Misra be requested to expedite submission of the scheme of educational tours for India.

6. Resolved that the report of Mr. M. L. Agarwala regarding the work of the Research Board be referred to the Executive Committee (See page 191).

7. Resolved that the following amendments be made in the Constitution :—

i Replace "(c) Secretary" of VI-I by "Secretary and Treasurer"

ii Omit "(e) Treasurer" of VI-I

iii Number (f) of VI-I as (e)

iv Add in V (a) "or all-India" after "provincial" in the first line and omit "of India"

v Add "and three representatives of every association affiliated under clause IV (5)" after "Federation" in the second line of V (a).

8. Resolved that, as the Federation was not in a position to start a Journal of its own and as recognition of any one Educational Journal as its official organ would create an invidious distinction, efforts be made to enlist the sympathies of the existing Educational Journals with a view to securing some pages per issue for the Federation news.

9. Resolved that the following Committee of nine members, with power to co-opt, be appointed (1) to undertake propaganda in the press for popularising the Federation and its work in the various parts of the country and (2) to collect funds to enable the Federation to meet its growing expenditure :

1. K. V. Phadke, Cawnpore. (Convener).
2. Rai Sahib Haridas Goswami, Asansole.
3. K. M. Dholakia, Dhanbad.
4. B. J. Akkad, Surat.
5. R. V. Parulekar, Bombay.
6. M. R. Paranjpe, Poona.
7. Miss A. E. M. Pope, Hyderabad—Deccan.
8. C. Krishnaswami Rao, Hassan, Mysore State.
9. M. S. Sabhesan, Madras.

10. Resolved that a Committee of the following five Members be appointed to prepare text-books to be placed at the disposal of the Federation :

1. P. Seshadri, Cawnpore.
2. Miss A. E. M. Pope, Hyderabad—Deccan.
3. S. K. Yagna Narain Iyer, Madras.
4. M. R. Paranjpe, Poona.
5. D. P. Khattry, Cawnpore. (Secretary).

11. Resolved that the following two members be appointed to compile a handbook dealing with the salaries, status, prospects and conditions of the various types of teachers of the country :—

1. Mr. K. S. Vakil, Ahmedabad. (Convener).
2. Mr. S. N. Chaturvedi, Allahabad.

12. Resolved that the All-Asia Conference be invited and be held at Benares in 1930, the dates to be settled in consultation with the Benares members.

13. Resolved that the following delegates be elected to the World Federation Conference to be held at Geneva in 1929 (July 25th to August 4th) :

1. Dr. C. V. Raman, Calcutta.
2. Principal P. Seshadri, Cawnpore.
3. Mir Maqbool Mahmud, Patiala.
4. Sardar Bhagwan Singh, Patiala.
5. Prof. R. K. Kulkarni, Gwalior.
6. Mr. P. A. Inamdar, Aundh.
7. Pandit Ram Narain Misra, Benares.
8. Miss A. E. M. Pope, Hyderabad—Deccan.
9. Mr. N. L. Inamdar, Amraoti.
10. „ M. L. Agarwala, Allahabad.
11. „ N. G. Agashe, Akola.
12. „ C. Krishna Swami Rao, Hassan (Mysore).
13. Mrs. Kamaladevi Chattopadhyaya, Bangalore.
14. Dr. V. S. Ram, Lucknow.
15. Pandit Shri Ram Bajpai, Allahabad.
16. Mr. D. L. Anand Rao, Allahabad.
14. The office bearers and the Executive Committee for the year 1929 were elected. (See page 196).
15. Resolved that the next conference of the All-India Federation of Teachers' Associations be held at Madras during the Christmas week of 1929.
16. The draft Resolutions were considered and re-worded to be placed before the general meeting of the Conference.
17. A vote of thanks to the Chair.

D. P. KHATTRY,
Secretary.

SECRETARY'S REPORT

Mr. Seshadri, Ladies and Gentlemen,

My report this year is bound to be brief. It takes a good deal of time before the various Government and State officials reply to the communications addressed to them regarding the resolutions passed by our conferences. Hence it is not possible for me to give you a résumé of what is going on in the various parts of India in connexion with our resolutions. The replies are still arriving and in many cases reminders have to be issued before we can get a connected account of the progress of education in a particular area. Let me assure you that as soon as I can put them together in a finished form I shall either get them circulated or present them to you at the next Conference.

The Provincial Associations have been doing good work during the year. They have been alive to the needs of the moment and have been doing their level best to be vocal so that they might be heard. These are the days of agitation and if we find teachers' associations agitating more for salaries, for better prospects and for security of tenure than for the advancement of pedagogics, we must construe it as a necessary consequence of a transitional stage at which agitation cannot be helped and should not be checked because it denotes that the body politic is alive. During the year underreport four associations namely the Bombay Presidency Secondary Teachers' Association, The South Indian Teachers' Union, The Hyderabad Teachers' Association and the Behar and Orissa Secondary Education Association, were affiliated to the Federation. The All-Bengal College and University Teachers' Association, and The All-India Adhyapak Mandal have also resolved at their conferences to join the Federation, and it is expected that the Federation will soon receive from them applications for affiliation. The Berar Government School Teachers' Association and The Baroda Secondary Teachers' Association are in the process of affiliation which will soon be a fact. No new association was formed this year and the Secretary could popularise the Federation only by means of correspondence.

The Executive Committee was not able to do anything new this year. Its attention has been focussed more on consolidation and propaganda through correspondence, than

on extension. My Assistant Secretary Mr. N. L. Inamdar of Amraoti has done valuable work in the C. P. and Berar in popularising the idea of the Federation there. He hopes to establish a C. P. and Berar Teachers' Association and to hold a provincial teachers' conference in the near future.

The Year-Book of 1927 was very favourably received and commanded a large sale. In this connexion I have to thank the proprietors of the City Press, Cawnpore, for printing it in a very short time and at moderate rates. Last year it was resolved that the reception committee of a conference should publish the report of the conference presenting a reasonable number of copies to the Executive for presentation and propaganda, but the Bengal reception committee have not yet been able to publish the report of the Calcutta conference. The delay in publishing the report makes people impatient and curious and I hope that the future reception committees will try to publish their reports as soon as the conferences are over.

The Secretary's correspondence work is getting very heavy. During the year under report he had to write more than 2,500 letters and was practically overwhelmed with the huge correspondence which he had to deal with, single-handed. It is not unoften that European and American Teachers' Associations and educationists ask him for information about Indian Education, while the number of Indians who are curious about our Federation is growing larger and larger every day. Some means will have to be devised for coping with the correspondence which is always on the increase.

The question of funds is a very serious one for our Federation. Unless and until all the members of the Council and the Executive do exert their level best to raise more funds for it, the work of the Federation will be greatly retarded.

In the end let me request you again this year to relieve me of the work of the Secretary. I have had the privilege of acting at this post for the last three years and although I personally can never be tired of it or have too much of it, as it is a labour of love, I sincerely feel that the perpetuation of posts should not be allowed in democratic institutions and that an opportunity should be given to others to occupy posts of trust and responsibility.

188 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

I am very grateful to the members of the Council and the Executive for the co-operation accorded to me during the year and cannot be too thankful to all those who have helped me with advice and funds. Our special thanks are due to the donors of the year without whose help the Secretary would have been unable to do his work properly and efficiently. Dr. Raman, Principal Seshadri, Prof. Agarwala, Messrs. Ahmad Husain Khan, Harihar Aiyar, Jhalani, P. L. Sengupta, R. N. Bose, Akram Husain, B. C. Mitter, Bageshwari Dutta, K. D. Kapur, Pt. Ram Narain Misra and Mr. J. P. Cotlingam have helped the Federation generously with money and deserve our sincerest thanks. I hope their example is followed by others.*

November 4, 1928.

D. P. KHATTRY,
Honorary Secretary.

* The Secretary acknowledges with thanks the contributions made by some of the delegates and others towards the general fund of the Federation amounting to Rs. 210-12-0, during and after the Conference week.

REVISED ESTIMATES FOR 1928

Up to 20th October, 1928

INCOME.			EXPENDITURE.		
	Rs.	a. p.		Rs.	a. p.
Last year's Balance.	33	9 0	Stationery.	7	14 6
Donations. ...	120	12 0	Postage and Registration.	63	10 0
Admission Fee. ...	25	0 0	Telegrams. ...	2	5 0
Annual Subscription.	15	0 0	Subscription to the World Federation of Education Associations.	69	0 0
Sale of Year-Books	644	12 0	Old deficit in Year-Book (1926) printing paid to City Press.	101	4 0
			Part-payment of the printing charges of Year-Book 1927.	350	0 0
			Packing, Postage, Registration etc. for advertisement cards.	147	8 0
			Miscellaneous ...	45	6 0
			Expenses of Research-Board Rs. 20. Freights of Parcels Rs. 22.		
			Cost of lists of schools Rs. 2/8.		
			M. O. Com. -/2/.		
			Bank Commission -/12/.		
			Total. ...	786	15 6
			BALANCE IN HAND	52	1 6
Total ...	839	1 0	GRAND TOTAL	839	1 0

190 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

BILLS TO PAY.

	Rs.	a.	p.
1. PRINTING OF REPORTS & ADVERTISEMENTS	50	8	0
2. COST OF PRINTING OF Year-Book was			
Rs. 600. Rs. 350/- has been paid. Balance			
of Rs. 250/- is yet to be paid ...	...	250	0 0
Total Rs.	...	300	8 0

AMIR CHAND MEHRA,
Treasurer.

D. P. KHATTRY,
Secretary.

BUDGET FOR 1929.

INCOME.			EXPENDITURE.		
		Rs.			Rs.
ADMISSION FEES	...	75	Stationery	...	10
ANNUAL SUBSCRIPTION			Postage & Registration		65
for the Year	...	105	Telegrams	...	3
ARREARS of Annual			Subscription to the		
Subscription	...	60	World Federation of		
Donations* ...	...	100	Education Associations		70
			Printing of Reports etc.		42
			Miscellaneous	...	50
			To meet deficit	...	100
Total	...	340	Total	...	340

D. P. KHATTRY,
Secretary.

* See page 188.

EXPERIMENTAL AND RESEARCH BOARD

OF THE

ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

Report for the year 1928.

1. The Experimental and Research Board came into existence in January 1928, in pursuance of a resolution passed at the Calcutta Session of the All-India Federation of Teachers' Associations. The main objects that the supporters of the resolution had in view were :

- (a) to encourage teachers throughout India to find out by experiments and research the best educational methods suited to the requirements of Indian children and to determine the best type of school organisation and curriculum;
- (b) to establish a central bureau where could be had information on the nature of educational experiments tried in different parts of India and advice for those who wanted to investigate any educational problem on scientific lines; and
- (c) to co-ordinate and collate all such experimental work.

The Board was to consist of six members with power to co-opt persons whose services might be considered useful in the work of the Board. The following six gentlemen were elected to constitute the first Board :—Messrs. M. R. Paranjpe, Poona; S. N. Chaturvedi, Allahabad; L. N. Mathur, Khurja; H. L. Chatterji, Gwalior; J. Lahiri, Calcutta and M. L. Agarwalla, Allahabad (Convenor).

2. The Board has hardly been in existence for ten months and the utmost that can be claimed for it is that a beginning has been made in making teachers feel the existence of such a Board. Owing to the heavy cost of travelling the members of the Board could not meet together and hence the work was done mostly by correspondence. The Secretary of the Federation, Mr. D. P. Khattry, was kind enough to bring the existence and the activities of the Board to the notice of educational bodies by issuing notices to important papers in the country and by writing editorial paragraphs in his own journal, "Education".

During the period under report the main activities of the Board have been directed in two channels:—(1) Collecting all available data from the institutions where new methods are tried by individual workers or groups of investigators, and (2) Helping teachers who sought advice.

About 120 letters were addressed to individuals and to heads of institutions. But the response has not been very encouraging. The enquiries received by the Board were of two types:—(1) Those regarding Mental and Scholastic tests. A number of enthusiastic teachers want to standardise Mental and Scholastic tests in the languages of their Provinces. All necessary advice sought for was given. References were suggested and technical difficulties cleared up as far as possible. (2) Those regarding the introduction of certain specific methods of teaching or a particular type of organization.

3. It is not yet possible to give a detailed account of all the institutions that are trying experimental methods because the information collected so far is incomplete. It may be possible to issue next year such a list of schools and colleges. For the sake of convenience, I have grouped experiments into four classes:—(a) Methods for infant classes and the classes of younger children, like the Montessori method; (b) Methods applicable to rural conditions; (c) Experiments applicable to secondary institutions; and (d) Educational research in colleges and universities.

(a) Montessori methods are being tried by the Education Department of the Punjab, but no information is available of the details and their results. The Theosophical Society is running Montessori schools on successful lines. The Krishna-shram at Allahabad, The Daxinamurti School at Bhavnagar, The Fellowship School at Bombay, and the Montessori School at Adyar may be mentioned in this connexion.

(b) Experiments on rural education are being tried in the Punjab. The Mission school at Moga may be cited as an example of an institution where learning through activity and experience is the recognized principle of all instruction. Subject-matter is taught through projects undertaken by the boys. The interest of boys in their activities is considered by competent judges neither artificial nor external. The school is recognized by the Department of Education

of the Punjab as an experimental school and is allowed freedom to work out a curriculum suited to rural conditions and to use methods often radically different from those of the traditional school. The method followed is a modified form of what is technically called the Project method. Among the projects that have been successfully carried out may be mentioned:—(1) The Village Home Project which consists in the planning to build a house by children, of the same materials as are used in the Punjab and which is big enough to play in. (2) The Vegetable Shop project. The boys are actually in charge of the shop which sells vegetables obtained from the garden plots. The running of such a shop requires the boys to investigate as to the ways shops are run in the bazar, how the goods are cared for, how accounts are kept, how profits are computed, how goods are ordered and conveyed and paid for, etc. (3) Moga School project which consists in the study of the school from its beginning to the present day *i. e.* an investigation as to why and when and by whom the school was started and with what ideals. This sort of inquiry leads boys to gain an historical sense and a perspective of time which many pupils do not acquire until much later in life. (4) Hospital project. The boys have opened a little dispensary in the class-room where under the guidance of a teacher who formerly studied compounding, simpler ailments of boys are treated. Other projects that have been found useful in supplying motives for learning are the Post-Office project and the Banking project.

(c) In the domain of secondary education, the Dalton Plan and the Howard Plan are gaining ground. The former has been tried in a number of schools but the latter, so far as information is available, in only one school. The underlying principles of the Dalton Plan are well known to all those who care to keep themselves abreast with modern tendencies in educational theory and practice. Just as the Project method extends the unit of time beyond the single lesson period and attempts to break away from the rigidity of the class system, so does the Dalton Plan encourage initiative on the part of pupils, by introducing the element of self-teaching. The Shillong Government High School (Assam) and the J. A. S. High School, Khurja (U. P.) have published the accounts of their respective experiences. In the former the Dalton Plan was introduced in a modified form

in 1923 by the headmaster Rev. Oliver Thomas. At Khurja, Mr. L. N. Mathur, headmaster, had been trying a modified form of the Plan but since July 1928, he has replaced it by a modified form of the Howard Plan. The organization of the school work is reported as follows :

"Classes III, IV and V: First two periods—Free Study. Four subjects only are taken—Vernacular, Arithmetic, Geography, and Drawing. For each subject long chowkies of different colours are placed in the four corners of the corridors of the hall. Subject masters are there to help and assignments are hung up; progress is indicated by graphs. The other six periods are devoted to class teaching. Conferences as devised by Miss Parkhurst have not been successful. *Classes VI, VII and VIII* are differently organised. The boys of all classes have been grouped into vertical divisions called Houses instead of horizontal divisions called Classes. The names of these vertical divisions are given after important centres of learning in ancient India *e.g.* Kāshi, Nālandā, Taxilā, and Ujjain. Each House is under a House Master and a Deputy House Master who look after their studies. Each House has 50 boys.

"Three years' period has been divided into nine terms—eight for ordinary work of teaching and learning and the last for preparation for a standardised examination at the end of the three years' course (*i. e.* class VIII course).

"Subjects are English, Mathematics, History, Geography, Vernacular, Optionals, and Elementary Science—each boy is to take at least four subjects each term, English being compulsory. English is divided into eight stages and each of the others into four. Each stage-master teaches his stage twice in two terms. Blocks of teachers are formed, one block of masters teaching all the stages of one subject in the same period. School time table is divided into eight periods—2 for English, 3 for other three subjects and 3 for free study which is done under the supervision of stage-masters. Progress is marked by means of cards. In the case of classes IX and X the old system is being continued with the only difference that assignments are prepared and given beforehand to the boys. In class V, the bilingual method of Dr. West is being tried in the teaching of English."

Among other schools where the Dalton Plan has been attempted with excellent results may be mentioned the Armenitola High School, Dacca, and the primary school attached to the Normal School, Jorahat. The latter institution is an illustration of the fact that the Plan is successful not only in the case of a secondary school but also in a primary school.

Besides the methods detailed above other experiments are being tried in various parts of India. Only such of these as have materialised to some extent are mentioned below:—(1) Intelligence Tests were prepared by Mr. M. L. Agarwalla of the Training College, Allahabad, and after having been applied to nearly three thousand children in the U. P. they have been issued as U. P. Mental Tests. At present they are applicable only to boys reading in Anglo-Vernacular schools in the U. P. An attempt is being made to widen their scope by standardising their vernacular edition also. (2) Scholastic Tests for primary schools are being prepared by the Superintendent, Municipal Schools, Moradabad. (3) Mr. H. A. Yeole, head-master, Maratha High School, Amaraoti, has been trying to standardise Group Tests and in the last three years has tried them on about 8100 children. With a view to securing the help of other workers he has now issued his tests in the form of booklets. (4) Mr. M. R. Paranjpe, Poona has introduced in his school a system of examination on the New Examiner principle, which, he says, has favourably influenced class teaching.

(d) It is a matter of extreme disappointment that no university in India has as yet sufficiently recognised the importance of experimental education. The work of the Psychological Departments at Calcutta, Mysore and Lahore is valuable but is mostly confined to pure psychological problems.

4. It is not possible to say anything definitely about the value of the experiments that are being tried. Often there is a noticeable lack of objectivity in the experiments whether they be on the Dalton Plan or on any other plan or on any phase of school organization. The scientific standpoint is often conspicuous by its absence and the experimenters are content with quoting their opinions only. In order to judge that the result of an experiment is reliable it is necessary that all the conditions affecting the result in any degree must be controlled, or accurately measured and recorded. No such record is available

regarding most of the experiments reported above. In a scientific investigation the simplest method ought to be to keep all the conditions constant except one, and then to vary one condition by a certain known amount and then to measure the result. An experiment without accurate measurement is not valid and reliable. Before declaring that the Dalton Plan, the Winnetka Plan or the Howard Plan are superior to the traditional methods, experiments must be tried with control groups of children, their initial as well as final achievements must be measured with standardised tests and the difference expressed in terms of "Experimental Quotient". The possibility of verification by repetition of the experiment by another investigator should also be kept in view when describing the procedure.

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200 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

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202 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

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204 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

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THE CONSTITUTION
OF
THE ALL-INDIA FEDERATION OF TEACHERS'
ASSOCIATIONS

(Adopted at Cawnpore and revised at Patna, Calcutta, and Bombay.)

I. NAME

The name of the Federation shall be "The All-India Federation of Teachers' Associations."

II. OBJECTS

The objects of the Federation will be :

- (a) To study educational problems with special reference to Indian conditions.
- (b) To work for the adequate realization of the educational needs of India.
- (c) To co-ordinate the working of the various teachers' associations of the country.
- (d) To safeguard and advance the interests of the teaching profession in India, and to secure for it its legitimate place in national life.
- (e) To act as a vehicle of representation at International Teachers' Conferences.

III. METHODS

To gain these objects the Federation shall work by :

- (a) Affiliating Teachers' Associations in India.
- (b) Convening All-India Teachers' Conferences.
- (c) Conducting a journal.
- (d) Conducting educational experiments.
- (e) Organising public lectures, and demonstrations.
- (f) Issuing leaflets and pamphlets for propaganda.
- (g) Writing and publishing text-books.

IV. MEMBERSHIP

(i) Membership shall be open to Provincial Teachers' Associations of India.

206 ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

(2) Each Association will be affiliated on payment of a sum of Rs. 25 as admission fee, the admission form being signed by the Secretary. The annual subscription shall be Rs. 15.

(3) Individual teachers who are not eligible for admission into the Provincial Teachers' Associations affiliated to the Federation may be admitted as members with the special permission of the Executive Committee. They shall pay a subscription of Rs. 5 per annum.

(4) All India Teachers' Associations may, in special cases, be affiliated to the Federation with permission of the Council.

(5) District Teachers' Associations where there is no Provincial Teachers' Association, State Teachers' Associations or Educational Associations which are mainly in the hands of teachers, may be admitted to associate membership on the payment of an admission fee of Rs. 15 and an annual subscription of Rs. 10 provided that they are not eligible for affiliation to the associations already affiliated.

V. THE COUNCIL

The management of the Federation shall be vested in a body to be called the Council of the Federation and will be composed of :

- (a) Five representatives of every Provincial or All India Association affiliated to the Federation and three representatives of every Association affiliated under clause IV (5) to be elected every year before the Annual session of the Federation.
- (b) Five representatives of the Reception Committee of the Annual Conference.
- (c) Representatives of individual members referred to in rule IV (3), elected at the rate of one for every twenty.
- (d) The president and the ex-presidents of the Annual Conferences.
- (e) The Chairman of the Reception Committee and the Chairmen of ex-Reception Committees.
- (f) Members, not exceeding five, co-opted by the President of the Federation in order to make the Council more representative.

VI. OFFICE BEARERS

- I. The Council shall elect the following office-bearers at the annual meeting:
 - (a) President.
 - (b) Four Vice-Presidents.
 - (c) Secretary and Treasurer.
 - (d) Four Assistant Secretaries.
 - (e) Auditor.
2. The President of the Federation shall be responsible for the work of the year, and shall preside over all the meetings of the Federation. In his absence one of the Vice-Presidents shall act as the President. When no Vice-President is available, the meeting will elect its own chairman.
3. The Secretary shall :
 - (a) Keep a regular record of the minutes of the Annual Conference, and the meetings of the Executive Committee.
 - (b) Prepare an annual budget.
 - (c) Prepare agenda of the Executive Committee meetings.
 - (d) Publish from time to time important proceedings and resolutions of the Executive Committee.
 - (e) Prepare a report of the work of the Federation.
 - (f) Be responsible in general for the running of the Federation.
 - (g) Publish the journal of the Federation.
 - (h) Maintain a register of affiliated associations with the names of their office-bearers.
4. In his absence an Asst. Secretary will perform his duties.

VII. THE EXECUTIVE COMMITTEE

(A) The Council shall carry on the work of the Federation during the year by forming an Executive Committee of its office bearers, together with eighteen other members, to be elected at the Annual meeting of the Council.

(B) The functions of the Executive Committee shall be :

1. To publish the report and other necessary papers.
2. To appoint paid servants of the Federation from time to time.
3. To manage the finances of the Federation according to the budget as passed by the Council at its annual meetings.
4. To appoint sub-committees to report on matters of importance, and to co-opt members if necessary.
5. To fill up casual vacancies occurring among members.
6. To establish relations with the teachers' associations of other countries.
7. To carry out the resolutions passed by the Council.

VIII. FINANCE

1. The funds of the Federation will comprise of :
 - (a) The subscriptions of the various associations.
 - (b) Donations and special subscriptions.
2. Expenses shall be incurred on items considered necessary by the Secretary in consultation with the President, subject to the sanction of the Executive Committee.
3. There will be a permanent fund of the Federation, to which a certain percentage of the income will be devoted every year.

IX. MEETINGS

- (a) There shall be an Annual meeting of the Council followed by a Conference to be held at such a place and time as may be determined in the previous Conference.
- (b) The Council shall act as the Subjects Committee.
- (c) The Executive Committee shall transact business by correspondence generally and if possible by holding meetings, the quorum in such meetings being five.
- (d) A summary of the whole correspondence regarding the business of the Executive Committee shall be recorded and the conclusion arrived at shall be circulated among its members.
- (e) A special Conference of the Federation may be called by the Executive Committee on a requisition to the President by two-thirds of the number of affiliated associations.

X. THE ANNUAL CONFERENCES

1. The Reception Committee of an Annual conference shall invite the affiliated associations to suggest to them the names of persons who in their opinion are eligible for the Presidentship of the Conference, and shall submit such names to the affiliated associations for the final recommendation of one of the names. This recommendation shall then, be considered by the Reception Committee at least two months before the Conference.

In case of emergency caused by the resignation of the elected President, or otherwise, the Reception Committee shall refer the matter to the Executive Committee whose decision shall be final.

2. It shall be the duty of the Reception Committee of each Conference to prepare a draft of resolutions to be placed before the Council and publish it at least a month before the date of the Conference, inviting amendments and suggestions of new resolutions. A member of the Council shall have the right, with the permission of the Chairman, of suggesting any resolution for consideration, not included in the draft or suggested previously by affiliated associations.

3. The Council shall frame the programme of the Conference.

XI. MISCELLANEOUS

1. The bankers of the Federation shall be the Imperial Bank of India at the headquarters of the Federation.

2. No alteration in this constitution shall be made except by a majority of votes of elected delegates at the annual meeting of the Council or at a special meeting called for the purpose.

3. The head-quarters shall be where the Secretary happens to be.

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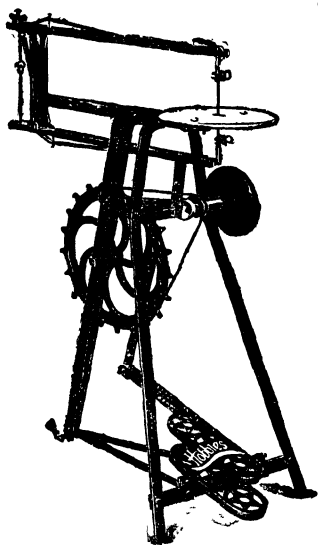
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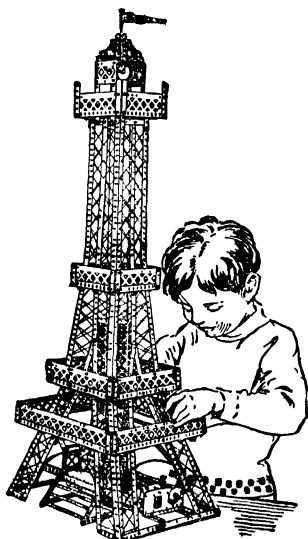
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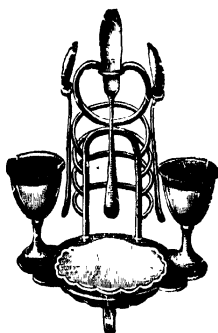
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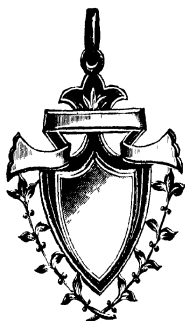
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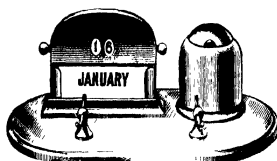


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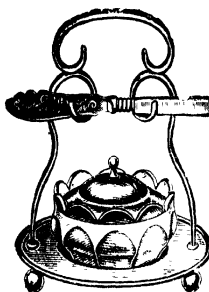


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